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TRANSACTIONS  
OF THE  
PHILOLOGICAL SOCIETY

1854.



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TRANSACTIONS  
OF THE  
PHILOLOGICAL SOCIETY,

1854.

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NUMBER 1.

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January 13.—Professor KEY in the Chair.

The following Papers were read—

I. "Attempt at an explanation of some Difficulties in the currently received account of the Battle of Marathon ;" by the Rev. J. W. BLAKESLEY, late Fellow and Tutor of Trinity College, Cambridge.

II. "On some Greek Lyrical Metres ;" by Professor MALDEN.

I. "Attempt at an explanation of some Difficulties in the currently received account of the battle of Marathon."

There are several points connected with the commonly received account of the battle of Marathon which are very difficult to explain. Colonel Leake has employed a chapter of the appendix to his work on Athens and the Demi of Attica in the examination of the subject, but has not, in my opinion, succeeded in making it clear.

One difficulty, perhaps the greatest of all, arises from the circumstance that although the exiled king Hippias, who acted as guide to the invading army, is expressly stated by Herodotus to have selected Marathon as the point for debarkation, partly

from its adaptation to the employment of cavalry,—an arm in which the Persians were notoriously superior,—no mention whatever of the use of cavalry appears in the account of the engagement; and that, from some cause or other, the invaders were not able to avail themselves of the advantage they possessed in this respect, may be suspected from the proverbial expression *χωρὶς ἵππεῖς* (“the cavalry are away”), which according to Suidas (sub v.) arosc from the very fact of their absence at the time of the engagement, and of the advantage which the Athenians derived from the knowledge of that circumstance.

Colonel Leake accounts for this, as well as for some other features in the narrative of Herodotus, by ascribing to the Persian commanders an amount of imbecility which scarcely anything but the strongest direct testimony would warrant. He supposes that on landing their cavalry, and finding that there was “insufficient space for them in the plain of Marathon within the marshes, they were placed in some neighbouring plain, without any means of passing either those barriers or the mountains; and that on the day of action they were not even within sight of it.” He also remarks it as a very difficult thing to explain, why the Persians should have remained inactive during the nine complete days which he conceives to have elapsed between the moment when the Athenians arrived in the presence of the enemy and the time of the battle. “It is even difficult to conceive,” he says, “how it happened that with such numbers as ancient authors have ascribed to them, and straitened for room as they must have been in the plain of Marathon, they did not spread on every side, until they had gradually occupied all the hills around the plain, had ascertained the weakness of their adversaries, and had found the means of surrounding and attacking them on the flanks and rear. But it is clear from Herodotus that no such consequences took place; that the invaders did not venture to penetrate into the valley of Marathóna, which was open to them; but that they remained irresolute in their maritime position until the Athenians attacked them.”

That the Persians expected to fight almost immediately upon their landing seems likely from the measures adopted by

Hippias on that occasion. He himself at once drew up the troops, on the debarkation being effected; and so little did he appear to consider success certain, that he prudently got the ships afloat (probably by carrying a hawse off) as soon as ever they touched the beach (*καταγομένας ἐς τὸν Μαραθῶνα τὰς νέας ὥρμικες οὖτας*. § 107.).

These provisions indicate a cautious temper, but certainly not an irresolute one. Hippias, if he expected to be attacked while the debarkation was going on, took the most judicious course to defend himself. The bowmen acting from the ships, they riding in just water enough to float them, could have effectually covered the troops while forming on the beach, and, in the event of their being driven back by the Greeks, would have very much facilitated their re-embarkation. That in fact they did this on the day of the engagement is very likely, from the circumstance, that in spite of the asserted panic flight of the Persians, the victors succeeded in capturing only seven vessels.

Now as Herodotus goes into these details of the mode of debarkation, it is very remarkable that he should say nothing of the landing of the horses,—an extremely difficult operation at all times in the face of an enemy,—and an especially interesting one on this occasion, as the adaptation of the plain for cavalry is explicitly stated to be Hippias's motive for selecting the site he did. I believe the real reason of this omission is, that in fact no horses in any numbers were landed. They *had been* debarked at Eretria, as Herodotus mentions (§ 101), little more than a week before; and there, I conceive, they still remained. There was no difficulty found in landing them *there*; for the power of the Eretrians was, at least in their own opinion, so inferior to that of the Persians, that the former had no thoughts of resisting in any other way than by shutting themselves up within their own walls\* (§ 101).

\* Possibly it is to the want of courage exhibited by them on this occasion that the sneer of Themistocles recorded by Plutarch (*Themist.* § 11) referred: *τοῦ δὲ Ἐρετρίων πειρωμένου λέγειν τι πρὸς αὐτὸν, “ἢ γὰρ, ζῆφη, καὶ ὑμῖν περὶ πολέμου τις ἔστι λόγος, οἱ καθάπερ αἱ τευθίδες μάχαραν μὲν ἔχετε, καρδίαν δὲ οὐκ ἔχετε.*

But now the question occurs, why should not the cavalry have been carried at once to Marathon? They were not so, I conceive, because of the much greater difficulty of landing them in the face of an opposing force such as Hippias's proceeding shows him to have anticipated. His plan apparently was to gain in the first instance a lodgement on the coast, by means of which he might cover the landing of the cavalry, without fear of an attack during the operation\*. This preliminary step having been effected, intelligence could easily be sent to Eubœa, and the horses transported from the good quarters in which they had been left in the country of the Hippobotæ, to the barren hills of Attica, exactly at the time when their services would be required. If, instead of maintaining their important position at the temple of Heracles, the Athenians had retreated upon Athens, Hippias would doubtless have done as his father did under similar circumstances forty-seven years before: he would himself have occupied the position evacuated by them. He would then have sent for his cavalry; and on their arrival have moved up the valley and entered the plain of Athens. But the position of the Greeks seems to have been so skilfully selected as to present an almost impregnable barrier to the invaders, so long as they themselves retained resolution to maintain it. The plain of Marathon is enclosed by the heights of Diacria and Brilessus, the roots of which extend to the sea, forming respectively the northern and southern boundaries of the bay. Towards the interior the plain branches off into two valleys, flanked and also separated from one another by mountains inaccessible to cavalry, and in which the positions become stronger at every step, until they meet in one point at the modern *Stamáta*, near the upper part of the plain of Athens. In the southernmost of these two valleys is a small village, called at the present day *Vraná*, which Colonel Leake, on apparently good grounds, identifies with the site of the ancient Marathon. About a mile nearer the sea this valley debouches into the plain of Marathon, and here Leake has seen reason to fix the site of the Heracleum in

\* That something like a camp was formed may be gathered from Plutarch (*Aristides*, § 5).

the precinct of which the Athenians were encamped. Their right rested upon the hill of *Argalíki* (a part of Brilessus), and their left was protected by Mount *Kotróni*, an insulated hill of no great height, but extremely rugged, which separates the two valleys above-mentioned. Thus posted, the army of Miltiades effectually stopped all access to the plain of Athens by the nearest road, which ran through *Vraná* and *Stamáta*. But their position appears to me to have been taken up not merely with this view, but also for the purpose of defending another means of access to the city. The roots of Brilessus, which form the southern boundary of the plain of Marathon, fall so gradually as to present no very defensible impediment to the communication between it and the plain of *Mesogæa*, and Athens might be reached by a road over these, passing through *Gargettus* and *Pallene*. [In the view of many, though not of myself, this is the road by which Pisistratus marched upon Athens from Marathon.] Now a glance at the map shows that while the Athenian force was posted at the *Heracleum*, no body of troops could move by this road without exposing their *right* flank and rear to them: and although the roots of Brilessus are not so steep as to present an inaccessible barrier, they are at this time, and doubtless were at the time of the engagement, covered with low pines and brushwood; and the road itself, at its debouchement from the plain, not a mile and a half to the south of the *Heracleum*, passes between the mountains and a marsh. With an army so posted as that of the Athenian general, a few judiciously placed abatis, formed of trees cut down and laid with their heads towards the enemy, might be converted into an amply sufficient obstacle to prevent his march by this road in the presence of a hostile force on his vulnerable flank. And this is perhaps the operation which is obscurely indicated in the account of Cornelius Nepos\*, and alluded to by Clement

\* *Ejus [Miltiadis] auctoritate impulsi Athenienses copias ex urbe eduxerunt, locoque idoneo castra fecerunt: deinde postero die sub montis radicibus acie e regione instructa, nona arte, vi summa prælium commiserunt; namque arbores multa locis erant rare; hoc consilio, ut et montium tegerentur altitudine, et arborum tractu equitatus hostium impeditretur, ne multitudine clauderentur. (Miltiades, § 5.)* In the place of *rare*, which has been thought corrupt, Van Staveren proposes to read *strata* or *satae*.

of Alexandria\*. Under these circumstances it is perhaps more a matter of wonder that the Greeks should have assumed the offensive, as they at last did, than that the Persians should not have done so at an earlier period. Both of the proceedings, however, seem to me to admit of an explanation, from the fact which Miltiades pressed upon the consideration of the polemarch Callimachus, in order to bring him over to his own view†. A strong Pisistratid faction still existed in Attica, and the establishment of a formidable Persian army in a corner of the territory, would naturally, so soon as it was generally known, become the signal for these to show themselves in the most useful way possible under such circumstances, viz. by assembling a force to cooperate with the invading army. Hippias (it appears to me), content with establishing himself in force on the plain of Marathon, waited for a demonstration on the part of his friends in Attica of sufficient importance to menace the communication of Miltiades with the city. Had this taken place, and the position which kept him in check been abandoned, the cavalry would at once have been brought from Eubœa, and would have destroyed the Athenian army upon overtaking it either in the plain of Athens or that of Mesogœa.

Herodotus, by the way in which he describes the difference of opinion among the ten generals, namely, that it was a simple question whether they should engage the enemy or not, leaves the reader strangely puzzled to account for the conduct of Miltiades, who, although four of his nine colleagues‡ re-

But the expression seems to mean “in patches,” which gives a sufficient sense, although it does not clear up the nature of the use made of the trees,—of which, however, Nepos himself was probably as little aware as his readers.

\* ἦγαγε τοὺς Ἀθηναίους νύκτωρ δ' ἀροδίας βαδίστας καὶ πλανήστας τοὺς τηροῦντας αὐτὸν τῶν Βαρβάρων . . . . . καὶ τοὺς ἐπικαίρους τῶν τόπων προκαταλαβόμενος ἐφύλαττεν, διὰ τὸ τῆς χώρας ἔχειν τὴν ἐμπειρίαν. (*Stromata*, i. § 162.)

† ἦν μέν νυν μὴ συμβάλλωμεν, ἐλπομαὶ τίνα στάσιν μεγάλην ἐμπεσούσαν διαστίσειν τὰ Ἀθηναίων φρονήματα, ὅστε μηδίσαι. (Herodotus, vi. 109.)

‡ Not all, as Mr. Grote assumes. Herodotus says it was those who voted with him for fighting (*τῶν ἡ γνώμη ἔφερε συμβάλλειν*), that surrendered their privilege to him.

signed their command to him, and although he had won over the polemarch to his side by strongly representing the necessity of striking a blow before any internal rottenness in the state of Athens should disclose itself, yet delayed to engage until the fifth day after he had the power of doing so. To account for this by supposing that he waited for his own regular turn, in order to prevent the possibility of any rival claim to the credit of a victory which he foresaw would follow, appears to me the imputing to him a notion which could never have arisen before the event. But if the real alternative at issue with the Athenian generals was, not whether they should provoke the invaders to fight or retain their position of defence; but whether they should persist at any cost in holding their strong position, or fall back on the city\*, the conduct of Miltiades becomes quite intelligible. We may suppose him each day drawing out his force in front of his lines, and thus stopping all access to the interior by the southern road, as well as by that up the valley. The invaders in their turn forming a longer line, by means of their superior numbers, keep him effectually in check (as they conceive), he not being able to move forward to attack them without being outflanked. But the experience of four days convincing him that they, on these grounds, expect nothing less than an attack by him; on the fifth he attempts to strike, and succeeds in striking, a fatal blow, by suddenly extending his line (at the price of weakening his centre), and rapidly attacking the enemy before they had time to make a counter-movement. The flower of the invading army—the Persians and Sacans, who were posted in the centre—broke that part of the Athenian line which was opposed to them; but these had a strong position to fall back upon, whereas the wings of the enemy were totally ruined and overwhelmed in the marshes, into which they rushed headlong in the *panic* of the moment†.

\* A trace of this appears in Nepos's statement of the matter: “*Inter quos [decem praetores] magna fuit contentio, utrum manibus se defendent, an obviam irent hostibus acieque docerentur*” (§ 4). The writer has no definite notion on the subject of the locality where the council of war was held, but seems to assume it to be at Athens.

† In the Painted Portico at Athens the destruction of the invaders in

At this stage of the proceeding Herodotus's description offers another difficulty. According to him, the two victorious wings of the Athenians *united*, and, without pursuing that portion of the invading army which had given way, turned at once upon the Persians and Sacans, who had driven their own centre quite into the interior (*ἐς τὴν μεσόγαιαν*). However little this expression be strained, we cannot take it to mean less than that the pursuit had extended considerably up one or both of the two narrow valleys which converge at Stamáta; so that when the new attack was made upon them, the Persian centre must in a manner have been caught in a trap, with the victorious Athenians and Platæans between them and their ships. To reach these they must, in fact, have forced their way *through* their new opponents,—a work doubtless of difficulty, but not impossible for highly-disciplined troops; especially as their opponents, after all their success *against* the wings, might think it more expedient to harass a retreating enemy than to force him to desperation. The whole number of ships captured in the re-embarkation is only seven, little more than the hundredth part of the fleet, and the whole loss of men but 6400\*—an utterly inconceivable result, if we are to suppose (what Herodotus's description would imply) nearly twenty times that number flying in confusion before a victorious enemy, and re-embarking on a line of coast of not more

this especial manner formed the striking feature. They were depicted, says Pausanias (i. 15. 3), *φεύγοντες καὶ ἐς τὸ ἔλος ὀθοῦντες ἀλλήλους*. Here was the good service rendered to the Athenians by the god Pan (the inspirer of sudden fears), the nature of which is not stated by Herodotus, although he speaks of the reward which was rendered for it. In the course of a generation after the event, when Marathon had taken in Athenian history the same place which Agincourt did in English, a discreet silence as to the marshes seems to have been generally observed; and there is not a word in Herodotus's narrative to give a hint of the peculiar character of the locality, although it is so conspicuous as at once to attract the attention of a traveller.

\* In later times the 6400 slain of Herodotus grew to 300,000 (Pausanias, iv. 24. 4). Theopompus reckons the account of the battle of Marathon which was current in his time, as one of the things in which ἡ Ἀθηναῖον πόλις ἀλαζονεύεται καὶ παρακρούεται τὸν Ἑλλήνας (Philipp. xxv. fr.). And although Theopompus was a hostile writer, we may very well trust his assertion of the action: ὅτι αὐχὲν πάντες ἴμπονται γεγενημένην.



than two miles in length\*. The design which is attributed to the Persians of surprising Athens, before the return of the army which had just foiled them in the plain of Marathon, is another feature in the narrative of Herodotus which harmonizes well with the view that the Persians and Sacans retreated in comparatively good order, and for the most part got safe on board their vessels; but it combines very ill with the notion that they had saved themselves in a precipitate flight. Such a scheme could never be conceived to occur to a commander whose whole force had been routed, and demoralized to the extent which a complete defeat implies.

But although, in my opinion, the description given by Herodotus of this celebrated action cannot possibly be received as an accurate account of its real circumstances, it appears to be a *most faithful reflection of the popular opinions which in his time were current upon the subject at Athens*. It is in all ages the habit of the vulgar to regard great military successes as the result of merely superior personal prowess; consequently popular tradition rapidly drops all those particulars of a battle which evince strategic genius, and substitutes for them exaggerated accounts of personal bravery. Few Englishmen can endure to acknowledge the share which the Prussians had in the complete victory at Waterloo; although the nature of the ground alone proves conclusively to the eye even of a civilian, that their cooperation must have entered into the original design of the illustrious commander of the British. There can be no wonder, therefore, if the consummate skill of Miltiades in seizing the only conditions under which victory could be hoped for, soon became a less satisfactory way of

\* Sir Arthur Wellesley consumed the greater part of three days in landing 13,000 British troops, under the most favourable circumstances, in the Mondego river; and of that operation says himself: "The landing is accompanied with some difficulties even here, and would be quite impossible if we had not the cordial assistance of the country, notwithstanding the zeal and abilities of the officers of the navy."—Gurwood (*Selections from Despatches*, No. 233). The operations of embarkation and debarkation must, I suspect, have occupied about the same time with the ancients; both, it will be remembered, were effected by means of gangboards (*ἀνοβάθμαι*), not by boats.

accounting for his success than the principle that one Athenian was a match for ten, twenty, or even sixty Persians; and the story of the action soon took a corresponding shape\*.

One other circumstance may be pointed out confirmatory of the above remarks. Pausanias, when he visited the plain of Marathon, seems to have been puzzled to account for the fact, that although the barrows which were said respectively to cover the Athenians, the Platæans, and the slaves who fell in the action, were conspicuous objects, there was no indication of where the Persians were buried. That the corpses were covered with earth he makes no doubt: common humanity would prevent their being left exposed. The solution of the difficulty with which he at last contents himself is, that they were buried here and there as they fell (i. 32. 5). But as a mere question of labour, it is obvious that the digging a single pit requires far less time than a multitude of separate graves. The fact apparently is, that the loss of the Persians consisted almost entirely† of the fugitives who perished in the marshes, for whom therefore no grave was requisite.

Colonel Leake having kindly given permission to the Society to have copies struck from his plate of the “ Bay and Plain of Marathon,” to accompany Mr. Blakesley’s paper, it was resolved—

“ That the thanks of the Society be given to Colonel Leake for his kindness, and a set of the Society’s ‘ Proceedings’ sent to him.”

The second paper was then read.

“ On some Greek Lyrical Metres;” by Professor MALDEN.

In a paper in the “ Proceedings” of the Philological Society (vol. v. No. 119, Mar. 19, 1852), I endeavoured to show that

\* The jealousy which would have been excited at Athens by the truer view of the matter being insisted upon, may be guessed from the story told by Plutarch (*Cimon*, § 8). The sentiment of Sochares of Decelea: ὅταν μόνος ἀγωνισάμενος, ὁ Μαλταΐδης, νικήσης τοὺς Βαρβάρους, τότε καὶ τιμάσθαι μόνος ἀξίον, was doubtless shared by all the ἄνδρες Μαραθωνομάχαι.

† This is, in fact, stated by Pausanias as a current belief (i. 32. 7).

the Greek Hexameter Verse was not originally conceived as one verse, to be measured from beginning to end by six feet ; but that it was composed of two parts ; the first part consisting of two feet, and a dactyl catalectic upon the weak syllable (or, in other words, divided by the feminine cæsura), as *λυσόμενός τε θύγατρα* ; and the second part made in like manner, but with a short syllable prefixed to the rhythmical movement (*in anacrusi*, according to Hermann's technical phrase), as *φέρων τ' ἀπερετοί' ἀποινα* : and I have pointed out, that, by regarding the verse as a Composite Verse thus constituted, we are enabled to understand, how the elegiac poets came to alternate with it the peculiar Elegiac Verse, composed in like manner of two parts, and each part consisting of two feet and an imperfect foot, but the imperfect foot catalectic on the *strong* syllable. I propose now to show how various forms of lyrical metre sprung out of the element of the Hexameter.

Apparently one of the earliest forms of lyrical metre is that which is commonly described as the Dorian Rhythm. This is compounded of two elementary parts, which at first sight seem to be of different origin. One part is the primitive element of the Hexameter, consisting of two dactyls and a dactyl catalectic on the weak syllable. A spondee is very rarely substituted for the dactyl, but the dactyl only is admitted, as in the second half of the elegiac verse. Sometimes this part is shortened by the catalectic foot being made to end on the strong syllable, as in elegiac verse. The other element of the Dorian Rhythm would be usually described as a Trochaic Dipodia, consisting of a trochee and a spondee. The occurrence of two trochees is very rare. This element commonly precedes the dactylic movement. Both these elementary parts are capable of extension and curtailment. The dactylic portion sometimes runs on to three complete feet and a catalectic foot, or even to four complete feet : sometimes it is reduced to a single dactyl and a long syllable ; what metrical writers call a Choriambus. The Trochaic element (as I will call it for the present) is frequently doubled, and sometimes repeated even more times ; and where it closes a verse, it is made catalectic. Sometimes, at the end of a system, a double dipodia is made brachycatalectic ; that is, it is reduced to three feet ;

but the second foot is then necessarily a trochee, and the form is this :

— u — u | — — .

Sometimes a weak syllable *in anacrusi* is prefixed to the Trochaic dipodia ; and when this is the case, and the dactylic part of the verse is at the same time catalectic on the strong syllable, the resulting verse is what is called by metrical writers the *Iambelegus*, as seeming to be compounded of portions of an Iambic and of an Elegiac verse, but is more truly of this form :

— | — u — — | — u u — u u — .

At the beginning of a system the dactylic element also may be found with a syllable prefixed. It may be noted as a general rule, the musical reason of which is obvious, or at any rate will soon be made apparent, that, in the course of a system, a line can begin with a weak syllable *in anacrusi* only when the preceding line is catalectic upon a strong syllable.

The Dorian Rhythm is frequently used by Pindar ; for example, in the First, Third, and Fourth Pythian Odes. It is the metre of the first strophe and antistrophe in the second and third stasima of the Prometheus of Æschylus ; and of the first strophe and antistrophe of the first four stasima in the Medea of Euripides. I will take as an example a strophe from the Prometheus, vv. 887-894.

Ὅτι σοφὸς, ἢ σοφὸς ἦν, ὅς  
πρώτος ἐν γνώμᾳ τόδ' ἐβάστασε καὶ γλώσσῃ διεμυθολόγησεν,  
ώς τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει μακρῷ,  
καὶ μήτε τῶν πλούτωφ διαθρυπτομένων,  
μήτε τῶν γέννας μεγαλυνομένων,  
ὅντα χερνήταν ἐραστεῦσαι γάμων.

— u u — u u — |  
— u — — | — u u — u u — — | — u u — — | — u — — |  
— u — — | — u u — u u — — | — u — — |  
— | — u — — | — u u — u u — |  
— u — — | — u u — u u — |  
— u — — | — u — — | — u — |

The two elementary parts which I have described are compounded by the poets in a great variety of ways, which it would be fruitless to attempt to enumerate or to define by rule, and in which it is manifest that they were guided only by their ear. I have confined myself to the simpler and more easily intelligible forms of the rhythm. The luxuriant licence of musical composition introduced many modifications of it. When I say that the first strophes and antistrophes of certain choric songs are composed in the Dorian rhythm, I must not be supposed to imply that the second parts of the same songs are in rhythms altogether different. The same general character is preserved; but the variations from the primitive type are more free and bold; and in some instances the Dorian rhythm passes into metres which are akin to it, but which may be better described technically under a different head and by a different name.

In the genuine Dorian Rhythm the trochaic element precedes the dactylic. But there is a species of metre, which technical writers call *logaædic*, in which a trochaic series follows dactyls, as in Horace's verse,

Solvitur acris hiems grata vice veris et Favoni.

and in Archilochus,

οὐκέθ' ὁμῶς θάλλεις ἀπαλὸν χρόα· κάρφεται γὰρ ἥδη.

It is easy to see how the Dorian rhythm in a continuous system may become logaædic. The logaædic lines very commonly end with three trochees (or more properly, a brachycatalectic dimeter trochaic), as in the example cited; and when the close of a Dorian system takes this form, as I have said that it sometimes does, it is in fact logaædic, as at the end of a strophe in Eur. Med. v. 420 :

οὐκέτι δυσκέλαδος φάμα γυναικας ἔξει.

After this close, the second strophe and antistrophe of the ode pass into a species of verse which would be commonly classed as logaædic; but which is in truth a variation and modification of the same elements which appear in the rhythm of the opening strophe.

I have spoken of one element of the Dorian rhythm as a Trochaic dipodia, consisting of a trochee and spondee. If it were so considered absolutely, and the long syllable of the trochee counted as equal to only two short syllables, it is manifest that the verse could not be divided into portions of equal time. In other words, when verses of this rhythm were set to music, if the notes which corresponded to the long and short syllables were all merely in the proportion of crotchets and quavers, it is plain that the music could not be divided into measures of equal time. It has been supposed by some speculators on the subject, that time was not essential to Greek lyrical melody; that time in fact was not an element of Greek music; but this is an hypothesis which I am very unwilling to admit. I would much rather suppose that in the Dorian rhythm the long syllable of the trochee was in singing made equivalent to *three* short syllables; or in other words, that the musical note corresponding to it would in modern musical notation be a *dotted note*; so that equable time was preserved, and the rhythm was virtually dactylic throughout.

If this supposition be allowed, it is easy to see how from the simplest verse of the Dorian rhythm described above,

— — — — —

from such a verse, for example, as Med. 639,

θυμὸν ἐκπλήξασ' ἔτεροις ἐπὶ λέκτροις,

φαίνεται μοι κῆρος ἴσος θεοῖσιν.

The Sapphic stanza was composed of three lines; the first two, such as have been described; the third, a longer line, consisting of the same parts with the addition of a dactyl and spondee. This is a more correct description of the stanza (in Greek versification; for I do not now speak of the Latin form

of it) than the common description, by which it is made to consist of four lines; the first three all alike; and a fourth short line composed of dactyl and spondee: for in Greek verse (and occasionally even in Horace) a word is found divided between what are called the third and fourth lines. It seems probable, that, wherever this was the case, the last syllable of what is called the third line was long\*; as in Sappho,

*ἰσθάνει, καὶ πλαστὸν ἀδὺ φωνολ-σας ὑπακούει,*

and in Horace,

*Labitur ripa, Jove non probante, ux-orius amuis.*

In the Sapphic verse the first dipodia is more often composed of two trochees than in the Dorian rhythm; as in the first stanza of Sappho's Ode to Venus:

*ποικιλόθρον', ἀθάνατ' Ἀφροδίτα,  
ταῖ Διὸς δολοπλόκε, λίσσοματ σε,  
μή μ' ἄσαισι μηδ' ἀνίσαισι δάμνα, πότνια, θυμόν.*

This licence is never admitted by Horace, although we find it in Catullus. In this structure of the verse the long syllable of the second trochee must have been made equivalent to three short times, as in the first trochee.

The four lines of the Alcaic stanza are all composed of the same elements as those species of verse which we have considered already. The first two lines of the stanza differ from the Sapphic line only by a weak syllable *in anacrusi* being prefixed to the rhythmical movement, and by the catalectic foot being reduced to a single syllable, so that the line ends on a strong syllable. Thus the Alcaic line stands in the same relation to the Iambelegus as the Sapphic line to the ordinary Dorian verse. Where an Alcaic line happens to end in a long syllable, if the first syllable of the line be struck off, and the first syllable of the following line be added to it, the verse thus formed will be a Sapphic verse. Try the process, for

\* The time of the verse is more easily explained on this assumption; and in Sappho, i. 11, and Catullus, xi. 11, which seem to contradict it, the text appears on other grounds to be corrupt, or at least uncertain.

example, on lines in the first two stanzas of the third Ode of the third Book of Horace : as,

Civium ardor prava jubentium, non—  
and,  
Inquieti turbidus Adriæ, nec  
Fulminantis magna Jovis manus : si—

It is plain, therefore, that the musical setting of Alcaic and Sapphic lines would be substantially the same. It is apparent, without further explanation, that the elements of the third and fourth lines of the Alcaic stanza are the same as we have had to treat before. In the fourth line they take the logædic form, in which the dactylic series has no catalectic foot, and the trochaic movement (as has been already mentioned) follows the dactylic.

I should have thought it unnecessary to protest against the schoolboy way of scanning the first two lines of the Alcaic stanzas, in which they are said to end in two dactyls, had not Hermann sanctioned this doctrine (*Elementa Doctr. Metr.* p. 448). It may be affirmed without doubt or hesitation, that the last three syllables could not rightly be called a dactyl, unless the last syllable were uniformly short by its own nature. Those who call it a dactyl are misled by the vulgar rule of prosody, that the last syllable of a line is common. This is not true. A short syllable at the end of a line may, in certain circumstances, be counted long ; but a long syllable can never be counted short. Wherever lines are catalectic, or, generally, wherever consecutive lines are not connected by the law of *συνάφεια*, but there is a pause between them, the time of a short syllable is filled up by the pause ; so that the short syllable and the pause after it make a long time : but there is nothing in the position at the end of a line to make a long syllable short. Boeckh (*De Metris Pindari*, p. 73) utterly rejects the notion that the Alcaic lines end in dactyls.

That our view of the Alcaic line, by which the last syllable is regarded as long, is the correct view, appears also from the comparison of the species of verse called the Alcaic Dodeca-syllable, which exceeds the ordinary Alcaic line by a syllable,

and is catalectic on the weak syllable instead of the strong one; thus

~ | ˘ ˘ - - | ˘ ˘ - - ˘ - - |

*ἴόπλοχ', ὄγνὰ, μειλιχόμειδε Σαπφοῖ.* (Hephæst. c. 14.)

We pass now to a species of verse which we know best by its supplying the alternate lines of the eighth Ode of the first Book of Horace:

Lydia, dic, per omnes  
Te Deos oro, Sybarin cur properas amando  
Perdere?

This, like all the other lyrical measures of Horace, is borrowed from the Greek. Hephæstion classes it as a variety of the Tetrameter Choriambic, and cites as an example from Sappho,

*δεῦτε νῦν, ἀβραὶ Χάριτες, καλλίκομοι τε Μοῖσαι.*

It will be seen at once that this line differs from the ordinary Sapphic line only by the insertion of a Choriambus after the first dipodia. In order to understand the nature and the effect of this lengthening of the line, we must examine what a Choriambus is.

In the old dactylic heroic verse the metre and the foot were the same, so that the verse of six feet was called an Hexameter; that is, when the verse was sung or chanted, a foot of the verse corresponded to a measure of the music. But in the more recent Anapæstic verse, as well as in Trochaic and Iambic verse, two feet go to the metre, or musical measure. The recitation of the heroic verse, or the chant when it was employed in hymns to the gods, was more solemn and slow: the musical movement of the later species of verse was more lively and rapid. But the movement of dactylic verse might unquestionably be quickened in like manner; and Hermann (Elem. Doctr. Metr. pp. 203-205) has pointed out that the dactylic verses which occur in the chorric songs of the Tragedians, and especially those which are commonly called tetrameters, are really constructed with two feet to a metre; so

that what is commonly called a tetrameter dactylic was in fact equivalent in time to a dimeter Anapæstic verse. It is likely that the movement was quickened in like manner in the Dorian rhythm, not, perhaps, from the very beginning, nor even afterwards universally; but generally, unless the lyrical composition in which it was employed was of a very solemn character. According to this hypothesis, in a Dorian line, such as we have already used as an example,

*θυμὸν ἐκπλήξασ' ἐπέροις ἐπὶ λέκτροις,*

the first dipodia, or trochee and spondee, would constitute one measure, the time of the long syllable of the trochee being increased by one half, so that the measure would be represented by a dotted crotchet, a quaver, and two crotchets: the two dactyls would constitute the second measure, represented by a crotchet, two quavers, a crotchet, two quavers: and the catalectic foot, in this instance a spondee, would make the third measure, the time of which must be completed by a minim rest. The Sapphic line would be measured in a similar manner. Only here the two dactyls are replaced by what in common language would be called a dactyl and trochee; but the long syllable of the trochee is increased by half its time, as we have explained already; so that the musical representation of the measure would be a crotchet, two quavers, a dotted crotchet, and a quaver. The setting of the Alcaic line would be nearly the same: but here there would be an introductory note before the first measure; and the third measure would be composed of a crotchet, a minim rest, and a crotchet corresponding to the first syllable of the following line. I conceive then, that as by one change the pair of dactyls was transformed into a dactyl and trochee, the time of which was supplied in the manner indicated; so by a still further change, the pair of dactyls was reduced to a dactyl and long syllable, and that either the second long syllable was doubled in musical time, so as to be represented by a minim, if the dactyl be represented by a crotchet and two quavers; or else, which was probably more common, it kept its proper time, but was followed by a crotchet rest. Where the Choriambus ended in

the middle of a word, the time of the last syllable would be doubled ; but where it ended at the end of a word, the final syllable would keep its own time, and be followed by a rest. That the time of a Choriambus was supplied by a rest seems to be indicated by the fact, that, in all the various species of Choriambic verse employed by Horace, wherever one Choriambus is followed by another, the former ends with the end of a word.

To return, then, to the form of verse which we were considering,

*δεῦτε νῦν, ἀβραὶ Χάριτες, καλλίκομοί τε Μοῖσαι,*  
or,

Te Deos oro, Sybarin cur properas amando,

such a line would be measured musically by four measures or bars ; the first consisting of a dotted crotchet, a quaver, and two crotchets ; the second, of a crotchet, two quavers, a crotchet, and a crotchet rest ; the third, of a crotchet, two quavers, a dotted crotchet, and a quaver ; and the fourth, of two crotchets and a minim rest.

After thus ascertaining the origin and true nature of a Choriambus, we are prepared to understand the construction of a large class of verses, which consist, first of a disyllabic base, which is a trochee, a spondee, or, more rarely, an iambus ; and then of one, two, or three, or even four choriambi, followed, according to the usual conception of the verse, either by a long syllable or by an iambic movement. The iambic member is either a single iambus, or an iambus and syllable, or two iambi and a syllable.

Of the great variety of verses which may be constructed according to this formula, Horace uses familiarly (1.) the Pherecratean, composed of base, choriambus, and long syllable, as

Grato, Pyrrha, sub antro :

(2.) the Glyconean, consisting of base, choriambus, and iambus, as

Cui flavam religas comam ?

(3.) the Asclepiad, composed of base, two choriambi, and an iambus, as

Quis multa gracilis te puer in rosa  
Perfusam liquidis urget odoribus,

and

Mæcenas atavis edite regibus :

and (4.) the Sapphic verse of sixteen syllables (*έξκαιδεκα-σύλλαβον*), in which the base is followed by three choriambi and an iambus ; as

Nullam, Vare, sacra vite prius severis arborem :

and the Phalæcian is the well-known Hendecasyllabic verse of Catullus :

Tua nunc opera meæ puellæ  
Flendo turgiduli rubent ocelli.

It is to be noted that Horace restricted himself to the use of the spondee in the base ; and we may conclude that this was the most agreeable form of the verse.

All these forms of verse were borrowed from the Greek poets ; and they used others, which Horace did not adopt. Thus we have Pherecratean lines in *Aesch. Sept. c. Theb. 295-300* :

τοὶ μὲν γὰρ ποτὶ πύργους  
πανδημεὶ πανομιλεὶ  
στείχονσιν τέ γένωμαι ;  
τοὶ δ' ἐπ' ἀμφιβόλοισιν  
ιάπτουσι πολύταις  
χερμάδ' ὀκριόεσσαν.

Glyconeal lines in Soph. (Ed. Col. 1215-17) :

ἐπεὶ πολλὰ μὲν αἱ μακραὶ<sup>1</sup>  
ἀμέραι κατέθεντο δὴ<sup>2</sup>  
λύπας ἐγγυτέρω, τὰ τέρποντα δ' οὐκ ἔδοις ὅπου :

where the last verse is a double Glyconeal.

A line one syllable longer is found in the same Ode, v. 1212 :

ζώειν, σκαιοσύναν φυλάσσων,

and in the Antistrophe

*βῆγαι κεῖθεν δθεν περ ἥκει.*

Hephæstion cites an example of the Asclepiad from Alcaeus :

*ἡνθεις ἐκ περάτων γᾶς, ἐλεφαντίναν  
λαβάν τῷ ξίφεος χρυσοδέταν ἔχων.*

A line shorter by one syllable, and therefore bearing the same relation to the Asclepiad as the Pherecratean to the Glyconeane, is found in Soph. Antig. 944 :

*ἔτλα καὶ Δανάας οὐράνιον φῶς.*

A combination of the Glyconeane and Pherecratean verse is called the Priapeian ; as,

*ἡρίστησα μὲν ἵπτου λεπτοῦ μικρὸν ἀποκλάσ.*

(Hephæst. c. 10.)

And it may be observed, that in the Greek poets the Pherecratean is commonly the close of a Glyconeane system ; whereas Horace, in the stanza which he uses in the Ode to Pyrrha, subjoins the Glyconeane to the Pherecratean.

Hephæstion mentions that a whole book of Sappho's Odes was written in the verse of sixteen syllables. We have a fragment of one of these :

*καθθανοῖσα δὲ κεῖσ'· οὐδ' ἔτι τις μναμοσύνα σέθεν  
ἔσσετ' οὐδέποτ' εἰς ὑστερον· οὐ γὰρ πεδέχεις βρόδων  
τῶν ἐκ Πιερίας· ἄλλ' ἀφανῆς κὴν Ἀΐδα δόμοις  
φοιτάσσεις πεδ' ἀμαυρῶν νεκύων ἐκπεποταμένα.*

The first line of Horace's Ode to Varus is a mere translation of a line of Alcaeus in the same metre,

*μηδὲν ἄλλο φυτεύσῃς πρότερον δένδρεον ἀμπέλω.*

A line one syllable shorter was used by Sappho ; as,

*κατθνάσκει, Κυθέρη', ἀβρὸς "Αδωνις· τί κε θεῖμεν;  
καττύπτεσθε, κόραι, καὶ κατερέκεσθε χιτῶνας.*

And Hephæstion cites from Simmias a line one syllable longer :

*τὸν στυγνὸν Μελανίππου φόνον αἱ πατροφόνων ἔριθοι.*

The Phalæcian verse is found in the first two lines of a species of stanza of choriambic rhythm, which was commonly used by the Greeks in their Scolia, or convivial songs; as in the celebrated song of Harmodius:

ἐν μύρτου κλαδὶ τὸ ξέφος φορήσω,  
ώσπερ Ἀρμόδιος κ' Ἀριστογείτων,  
ὅτε τὸν τύραννον κτανέτην,  
ἰσονόμους τ' Ἀθήνας ἐποιησάτην.

In this class of verses I conceive the disyllabic base to be an imperfect metre, and to have arisen from an abbreviation of the complete metre composed of a trochee and spondee, which was prefixed to the dactylic movement in the Dorian and Sapphic verse: and the fact that the base was only the second half of this measure was probably the reason why Horace, who always uses the full measure in the form of trochee and spondee, likewise uses the base in the form of spondee.

I have hitherto followed the common language, and spoken of the close of the line, where there is more than one syllable after the choriambi, as having an iambic form. This mode of scanning the lines may be retained as a technical description; just as iambic verses are scanned in iambi, although their rhythm is really trochaic, and anapaestic verses are scanned in anapaests, although their rhythm is dactylic. But, in the first place, whenever the choriambi are followed only by one syllable, I would consider the last choriambus and the long syllable as constituting one complete musical measure, and scan them as dactyl and spondee: and in the next place, whenever a choriambus is followed by one or more iambi, I would scan the choriambus and the following short syllable as a dactyl and trochee, and consider them as constituting one measure, the musical time of the long syllable of the trochee being equivalent to *three* short times, as in Sapphic and Alcaic verse. Thus I would scan the Pherecratean line,

Grato, Pyrrha, sub antro,  
as spondee, dactyl, spondee.

## The Asclepiad line,

Quis multa gracilis te puer in rosa,

I would divide thus: *Quis mul-*, a spondee; *-ta gracilis*, choriambus; *te puer in ro-*, dactyl, trochee; *-sa*, a long syllable: and if the ode were set to music, *quis mul-* would be an imperfect measure; the choriambus with a rest, and the dactyl and trochee, would each constitute a complete measure of eight short times; and the long syllable, *-sa*, with a rest, and the spondaic base, *perfu-*, beginning the next line, would constitute the next measure: and so on.

## The Phalæcian line,

ἐν μύρτου κλαδὶ τὸ ξίφος φορήσω,

I would scan thus: *ἐν μύρ-*, a spondee, as base; *-του κλαδὶ* *ξίφος φορήσω*, dactyl, trochee, spondee; the trochee in each measure having its long syllable increased one half in musical time.

There is one species of verse, which is so very frequently associated with choriambic verse in the choric songs, that I cannot refrain from mentioning it,—I mean that which the technical writers call an Ionic a-majore with a trochaic syzygy.

If we return to the 8th Ode of the first Book of Horace,

Lydia, dic, per omnes  
Te deos oro, Sybarin cur properas amando  
Perdere? cur apricum  
Oderit campum, &c.,

it is manifest that the short alternate lines have exactly the same rhythm as the latter half of the longer lines, and as the latter part of ordinary Sapphic verse. Now this metre is very frequently found with a weak syllable prefixed *in anacrusi*; and then it is called by the hard name which I have mentioned above. Thus we have a fragment of Sappho:

δέδυκε μὲν ἀ σελάνα  
καὶ Πληγάδες· μέσαι δὲ  
νύκτες· παρὰ δὲ ἔρχεθ' ὥρα·  
ἔγώ δὲ μόνα καθεύδω.

A line of this species is often found, which is catalectic on a strong syllable, that is, which ends with a trochee and long syllable in place of the trochee and spondee: and again a line is found sometimes as the closing line of a system, which has merely a single spondee after the dactyl. Take for examples the first and last lines of the following passage from the *Medea*, at the end of the first *Stasimon* (441–445) :

σοὶ δ' οὔτε πατρὸς δόμοι,  
δύστανε, μεθορμίσασθαι  
μόχθων πάρα, σῶν δὲ λέκτρων  
ἄλλα βασιλεια κρείσσων  
δόμοισιν ἐπέστα.

In these lines the first metre is imperfect at the commencement, and consists only of the introductory syllable and the dactyl, so that there must be a rest or pause at the beginning of each line; and the second metre is the combination of trochee and spondee, with which we are now familiar.

In a beautiful choric song in the *Alcestis* a series of such lines is closed by a line, in which the first metre is perfect, a spondee being prefixed to the dactyl in place of the single introductory syllable (vv. 1000–5) :

καὶ τις δοχμίαν κέλευθον  
ἐμβαίνων τόδ' ἐρεῖ·  
αὕτα ποτὲ προύθαν' ἄνδρός,  
νῦν δ' ἐστὶ μάκαιρα δαίμων.  
χαῖρ', ω πότνι', εὖ δὲ δολης.—  
τοῖαν νῦν προσεροῦσι φάμαι.

The second line has the first metre perfect, in like manner; but the second metre is reduced to a single long syllable.

It is manifest that this species of verse is of the same genus as those which we examined before, and has arisen in like manner from a modification of a dactylic element.

Those lines in which technical writers (as Hephaestion, c. 11) conceive that pure Ionic a-majore feet succeed one another, are manifestly nothing more than choriambic lines with a syllable in *anacrusi* prefixed (cf. Hermann, El. Doctr. Metr. p. 280).

There are many other varieties of verse, which might be shown to be developed by progressive steps from the same simple elements. But I will not enter into any further detail; since it is not at all my intention to try the patience of the Society by presenting to it a complete treatise on Greek lyric metres. My object was to show, with regard to a considerable number of the forms of lyrical verse, and those especially which were most frequently used, that they were not independent and arbitrary inventions, but that the same principle of rhythm pervaded them all; and that they may be considered historically as being merely modifications of the elements of the ancient national verse, the Dactylic Hexameter. I have consequently treated of none but those which I conceived could be set to music in common time. There is another entirely different class of rhythms, less numerous and less varied, but well worthy of attention, which would fall into triple time, and which derived their origin from the Trochaic verse.

#### PHILOLOGICAL SCRAPS.

##### On the Derivations of *Camurus*; *Modius*; &c.

[The following notes (read March 10) occurred to a member in glancing over the pages of the Rev. John Davies's paper on 'Celtic Words,' in the Society's Proceedings, vol. vi. pp. 129–137.]

*Clean cam* (Welsh *cam*, crooked). Compare Lat. *Camurus*, used by Virgil of a cow's horns.

*Mittan* (in Welsh, 'vats or coolers used in brewing'), probably akin to *Modius*, *Metior*, and so to *μέτρον*, *μετρητής*.

*Flaskettus* (W. *fflasged*, a vessel made of straw or wicker-work, a basket). A portion of a Common in the parish of South Luffenham, Stamford, Lincolnshire, is called *The Flasket-Leys*; I know not why. Perhaps rushes or osiers once grew there. *Flaskets*, in Cornwall, are the baskets used by washerwomen.

*Pill.* The Celtic ‘*pill*’ is used in Cornwall of the little creeks in tide-rivers where boats are accustomed to land;—akin to Cornish *pol*, Welsh *pwl*, English *pool*.

*Kendel.* In Thomas the Rymour’s prophecy we have, ‘The hare shall *kindle* on the hearth-stone.’ It is no doubt connected with the German *kind*.

On the derivation of *maritimus*, *aeditimus*, *finitimus*, *legitimus*; *miles*, and *dives*. [Read April 7.]

The words *maritimus*, *aeditimus*, *finitimus* and *legitimus* are discussed, among many others, in a detailed paper on the suffixes of comparatives and superlatives, by W. Corssen, which appears in the new number of Kuhn’s *Zeitschrift* (p. 246). The German writer would identify the suffix in these four adjectives with the familiar suffix of superlatives. Such an origin satisfies the condition of external form alone, for it would be difficult to trace any connection in the meaning of the adjectives which would justify the assumption. Moreover we think a more satisfactory origin can be found for the termination of the words in question. The older language, in the first place, presents these words in a somewhat different shape, *maritumus* rather than *maritimus*; and this slight change, though not at variance with Corssen’s argument, for *maximus* also is older than *maximus*, yet will bring us on the right track. *Aeditumus* has a meaning identical with that of *aedituus*, namely *custos templi*; but *aedituus* seems clearly to connect itself with the verb *tueor*, or, as it seems also to have been written, *tuor*; thus the formation of the adjective will be similar to that of *navifragus*, so that the three elements will consist of a noun, a verb, and a suffix *o-* (nom. *us*). That we are right in referring the syllable *tu* to the verb *tueor*, is placed beyond all doubt by the Lucretian equivalent *aedituens* (vi. 1275). But if *tu-* ‘guard’ enter into *aedituus*, may not the *tum* in *aedi-tum-us* have the same origin? To this question we unhesitatingly give an answer in the affirmative; first, because *circumeo* and *circueo* are but varied forms of the same word; and secondly, because the root *tu-* ‘see, or guard,’ appears to

have once had a final *m*. Varro, in his *Ling. Lat.* vii. 2, explains the Augural term *cortumio* (sb. f.) as *cordis visus*, so that he was evidently prepared to admit the existence of a verb *tumeor*. So much for *aeditumus*. *Legitumus* also is fully satisfied as to meaning by the same derivation, for it is pretty well equivalent to *legem servans*. Similarly in *finitumi* and *maritumi* we have thoroughly intelligible translations in the words "those who guard, or watch, the frontier, or the sea." When Rome was yet a petty state, surrounded on the land side by Etrurians, Sabines and Volscians, and exposed to piratical attacks by sea, it was a most essential thing to provide against so immediate a danger by having guards ever on the watch. Even in later times the Romans, like the Russians of the present day, had military colonies on their frontier. Nor is it any way surprising that words first formed to denote a military duty, should throw off from their meaning all that savoured of war, when the extension of the Empire secured Italy from dangers at home. It is on this same theory that we think *miles*, *militis*, admits of the best explanation. This word, by its final clement, claims kindred with such words as *eques*, *pedes*, *comes*, *ales*, *ames* (see *Proc. Ph. Soc.* vol. vi. p. 94); in other words it contains the root *it*- 'go,' whence *it-er*, *ex-it-ium*, *in-it-ium*, a root more familiar without the consonant in *i-re* 'to go.' But if so, *miles* should signify *qui it mile* (or *mille*), and on the assumption that *passuum* is omitted in this phrase, as was so commonly the case with the plural *milia*, we have an admirable term for a patrol, who may in all respects be compared with a member of our own coast-guard, whose watch, as is well known, extends over about a mile of coast.

And this brings us to the consideration of the Latin adjective *dives*, which seems to possess the same suffix. The difficulty is to explain the first portion of the word. We at once throw aside the theory which would deal with the contracted form *dis* (used in Terence), and connect it with the god of the infernal world *Dis*, just as *Plutus* seems by form to be related to *Pluto*. We would rather ask what kind of 'going' may be used to define the rich man? The poor man of necessity trudges on foot (*pedes*); the man of better means has his

horse (*eques*) ; but the rich are often defined among ourselves as the carriage-folk ; and so we endeavour to find in the first element of *dives* an equivalent for our word ' carriage.' Now the words *rheda* and *petorritum* are confessedly of Gallic origin, and so could not be expected to contribute to the formation of a genuine Latin word. *Bigae* on the contrary (contracted from *bijugae*), is of home growth, but unfortunately has little resemblance to the first syllable of *dives*, except in its long vowel. But the similarity will be found much stronger on examination. The first syllable of *bi-jugae* is of course derived from *duo*, so that the original letter must have been a *d*. This is pretty well proved by comparison of the Greek δις and Latin *bis*, and by the well-known substitution in the later Latin of *b* for *du*, as in *bellum*, *bonus*, for *duellum*, *duonus*. Secondly, the *v* of *dives* and *g* of *bigae* are letters intimately related and interchangeable. Thus *nix* and *ninguit* have the guttural sound, which *nivis* has changed to a *v*. So again *volg-us* has been elsewhere explained by the writer as standing to the verb *volv-*, just as *genus* to *gen-* (*gignere*), and indeed the Italian representative of *volvere* has the very form *volgere*.

This derivation of *dives* may be thought liable to the disadvantage of involving two theoretic letter-changes ; and of course, two chances, which separately have the value of probability, when combined often produce an improbability. But in the present case the Latin word for ' carriage,' which was in the end written *bigae*, if it existed at all in early times, not only may, but must have had the form *digae* or *duigae*, so that the sole serious difficulty lies in the assumed change of *g* to *v*. To the two confirmatory instances already given of such change, we will add a third, the Latin word *aevum*, which was discussed in a previous paper (*ibid.* p. 97) and referred to *aug-eo* as its parent. We will merely add to what was there said, that *aevum* has evidently the meaning of ' growth ' in the Horatian : *Crescit occulto velut arbor aevo.*

T. H. K.

TRANSACTIONS  
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January 27,

Professor H. H. WILSON in the Chair.

February 10,

HENSLEIGH WEDGWOOD, Esq., in the Chair.

Dr. Theodore Goldstücker, Professor of Sanscrit at University College, London, and John Power Hicks, Esq., of Lincoln College, Oxford, were elected Members of the Society.

The following Paper was read—part on each evening :—  
“A search in some European languages after the representatives of the Greek preposition *ava* as prefixed to verbs ;” by T. HEWITT KEY, Esq.

The little syllables which are prefixed or affixed to roots in the process of word-building were probably at the outset possessed of an importance equal to that claimed for the roots to which they are attached ; in other words they also were roots ; but supporting for the time an inferior part, they are of course subject to be treated with some indignity beside the greater personage on whom they wait. Thus it will be often found that both prefixes and suffixes are curtailed of their fair proportions. But among such secondary syllables none perhaps suffer more abridgement or alteration than the prepositions used in the composition of verbs, especially those which fall under the class called inseparable. Grimm has particularly noticed this liability (Deutsche Grammatik, ii. 865).

“ The doctrine,” says he, “ which holds true generally of particles, that they become obscure in signification and disguised in form, is specially applicable to the inseparable particles. The notion which they express wavers between increased intensity and a privative character, or occupies an intermediate position. The form again passes commonly through all the vowels, and at last fades away into an unaccented *e*, while the consonants either drop off or are modified by the influence of the initial consonant of the word which is brought into contact with them. One particle indeed (our *ge-*), in the vulgar dialect, has sunk down into an almost imperceptible breathing. The more this corruption of a particle develops itself, the less capable does it become of maintaining the independent and separate character which it first possessed.”

Greek scholars in this country will probably give a ready assent to the power which Kühner assigns to the preposition *ava* in the etymological portion of his grammar (§ 365. 2) : “ *ἀνά*, auf (hinauf).” At any rate *up* is the notion which distinctly presents itself in a large number of the verbs compounded with *ava*\*. But German authors have allowed themselves to be biassed by the tempting similarity between the Greek *ava* and the Gothic and old German preposition *ana*, which in modern German takes the shorter form of *an*, the equivalent of our *on*; and hence in his syntax, § 602, Kühner writes: “ *’Avá* [old Germ. *ana*, and as still written *an* with the dative and accusative]. The fundamental signification of the preposition *ἀνά* is *on*, *up* (*an*, *auf*).” In justification of the sense *on*, Kühner gives no examples but *ἀνὰ σκύπτρῳ*, *ἀνὰ ωμῷ*, *ἀνὰ Γαργάρῳ ἄκρῳ* in Homer, and *εἴδει δὲ ἀνὰ σκάπτῳ Διὸς αἰετός* in Pindar. Now in all these examples elevation is a prevailing idea; and the English translation ‘*upon*,’ or rather ‘*up* on the sceptre’ duly represents the first of the above phrases, where *ava* contributes no more to the sentence than

\* It is a somewhat strange fact that Matthiae, in his large grammar of more than a thousand pages (at least in the English translation), gives not a word which can lead his readers to the true sense of *ava*. His examples are limited to such as he translates by *on*, *in*, *throughout*, *against*, *with*, or by phrases of *distribution*. On the sense which *ava* brings to verbs in composition he is utterly silent.

the English *up*, for the second preposition *on* represents what the Greek expresses by the dative case-ending.

In the course of this paper the real representative of the Greek *ava* on German ground will be pointed out, together with the arguments necessary to establish its claim. For the present we must deal with *ava* alone. Now the chief meanings which belong to this preposition are the following: 1. *up*, as *ava τον ποταμον*, *ava ποον πλειν*; *ava νωτα θεονσα*; 2. it is often convenient to fancy an acclivity, where none may actually exist, and thus on the most level ground we may speak of going up this line and down that. Hence we get the meaning of *along*, *through*, as *ava νησις*, *αστυ*, *πεδιον*. 3. From *through in place* we pass readily to *through in time, during*, as *ava νυκτα* 'all night long,' *ava τον πολεμον* 'throughout the war.' 4. That the idea of *distribution*, which is so common in this preposition, is in immediate relation with that of *along* or *through*, is often seen physically; for example, when a postman distributing his cargo of letters passes along the streets as he leaves them at the successive houses. So an epidemic passes through a camp, attacking one soldier after another. We purposely pass over the statement that *ava* with numerals signifies *up to, full*, as is stated in a lexicon of repute, or *auf (circa)* as Kühner would translate it, because in the passages (Hom. Od. ix. 209, Herod. iv. 101) quoted or referred to, the distributive sense seems to prevail\*; but of course, when more decisive instances are produced, we shall readily welcome a usage which is perfectly consistent with the sense of the preposition, as our own construction, 'up to three hundred,' serves to show†.

We next pass to what more concerns us, the use of *ava* in composition with verbs; and here the important bearing of the subject upon our future arguments must be our apology for entering into fuller detail.

1. The sense of *up* is, as we have already said, too evidently

\* Of the phrases *ava στορα*, *ava θυμον εχειν*; and *ava τους πρωτους ειναι*, mention is made below.

† Such usage of *ava* would not be unlike that of *ad* in Latin; as, *ad viginti matronis per viatorem accitis* (Liv.). Here too *ad* is often mis-translated *about*.

exhibited in the compounded verbs to render a collection of instances necessary to establish it. Still, with a view to matter which will subsequently come under consideration, we would draw attention to certain classes of verbs in which this sense of *up* is prominent; as, *a.* verbs with the idea of *flame, heat, &c.* *ascending*: *av-αιθ-*, *-αιθυσσ-*, *-άπτ-*, *-αυ-*, *-βρασσ-*, *-δαι-*, *-ξε-*, *-θυμια-*, *-και-*, *-καχλαξ-*, *-λαμπ-*, *-λυξ-*, *-πρηθ-*, *-φαιν-*, *-φλεγ-*, *-φλυν-*;—*b.* verbs of *searching* or *investigating*, in which *ava* seems to signify *up to the very sources*: *av-ειρομαι*, *αν-ερευνα-*, *-ερωτα-*, *-εταξ-*; *ava-ξητε-*, *-κριν-*, *-μανθαν-*, *-μαστευ-*, *-μηλο-*, *-πυνθαν-* (r.), *-σκοπε-*;—*c. loud noise*, where the loudness is attributed to *ava*, just as we ourselves say ‘speak up, raise your voice, you speak too low to be heard.’ Under this head Liddell and Scott’s Lexicon furnishes some thirty or forty examples, some of which however perhaps belong to § 6.

2. As downward motion, by the law of gravity, is the natural course of most bodies, the idea of *up* is connected with reversed action. Hence the sense of *back* is found in more than thirty compounds in the same lexicon.

3. But to go back is to go over the same ground again. This idea *again* occurs as frequently as the last. We will only quote the examples *ava-γιγνωσκ-* and *ava-γνωριξ-* ‘know again, recognize’; and *ava-μιμησκ-* ‘remind.’

4. But to retrace one’s steps is another phrase for the *reversal* of some preceding action, where the English prefix is commonly *un-*. Hence *av-αρα-* (r.) ‘recall a curse,’ *ava-διδασκ-* ‘unteach,’ *-ελισσ-* ‘unroll,’ *-ευχ-* (r.) ‘recall a prayer,’ *-καλυπτ-* ‘unwrap,’ *-κλωθ-* ‘untwist (what has been spun),’ *-κολυμβα-* ‘come to the surface again after diving,’ *-κυπτ-* ‘raise (the head) again after stooping,’ *-μαντευ-* (r.) ‘make an oracle invalid,’ *-πτυσσ-* ‘unfold,’ *-σκευαξ-*\* ‘dismantle,’ *-σφαλλ-* ‘rise up after a fall,’ *-σφραγιξ-* ‘unseal,’ *-τυλισσ-* ‘unroll.’

\* *Ανασκευαξ-* we are told means “strictly to pack up the baggage (τὰ σκεύη). Lat. *vasa colligere*, and so to carry away, Xen. An. vi. 2. 8: usu. in Med. to break up, march away.” Why not ‘dismantle’ here, as in the other uses of the word? This would be in agreement with the phrase just quoted from the lexicon, ‘break up’; and indeed it is usual for a series of acts to take their collective name from the first in the series.

5. Sometimes the simple verb already in itself expresses the idea of *loosening*, *stripping*, *opening*; and then the prefix appears only to strengthen the idea of relaxation: and yet there will often be found something more than this, viz. a reference to a previous act of binding, &c. This in English is the case with 'to unloose,' not so with 'to loosen'; and similarly *τηκ-* 'melt' is applicable to things which in their natural condition are solid, whereas *ανα-τηκ-* implies a return to a former condition, and can only be used of thawing congealed fluids. Examples of such words are *ανα-γυμνο-*, *-δερ-*, *-οιγ-*, *-παυ-*, *-τηκ-*, *-χαλα-*, *ανιημι*, and *ανα-πεταν-νυμι*.

6. The idea of *opening* or *discovery* is also seen in other compounds with *ανα*, where the simple verb denotes some means by which the opening is effected. Here again not unfrequently our own language also consistently expresses the idea by *up*: *αν-ευρισκ-* 'find out,' *-ευρυν-* 'widen,' *ανα-κεαζ-* 'split up,' *-κλιν-* 'bend back (a door) and so open,' *-ξαιν-* 'tear up or open a wound,' *-ρηγγυμι* 'break up or open,' *-σχιζ-* 'split up,' *-τεμν-* 'cut up,' *-χαιν-* 'gape open\*.'

7. From the idea of opening we readily pass to that of *commencing*, where again *up* is at times used in English. Thus we say: 'open a ball, open fire, strike up a tune.' To this head perhaps belong the following words, where the translation is borrowed from the lexicon already named: *ανα-κοκκυ-* 'begin to crow,' *-κρεκ-* (r.) 'begin to play (a tune),' *-κρου-* 'strike up (a tune) or begin a speech,' *-μελπ-* 'begin to sing,' *-βαλλ-* 'begin (anything),' *-οδυρ-* (r.) 'break into wailing,' *-φυσα-* 'begin to blow,' *-ραψωδε-* 'begin singing'; and perhaps we should not be wrong in translating *ανα-γελα-* 'burst out laughing, set up a laugh.'

8. The idea of back is in close connection with those of *escaping*, *removal*, *away*: *ανα-κομιζ-* (r.) 'get safe away, escape,' *-φενγ-* 'escape,' *-φοβε-* 'frighten away,' *-ρυ-* (r.) 'rescue.'

\* The word *open*, and its simpler form *ope*, are no doubt in immediate relation to *up*. In Dutch the radical parts are identical, *open-en* and *op*. The Latin *ap-er-* or *ap-eri-* 'open' is of the same stock, and so is well opposed to *op-er-* or *op-eri-* 'cover,' from another root *op* = the preposition *ob* or Greek *επι*.

9. Indeed the idea of removal also connects itself directly with the idea of *up*, inasmuch as motion upward is in many cases a convenient or even essential preliminary. Thus in Latin, *ferre*, *tollere*, *sustuli* have for their first sense 'to raise,' and only in a secondary way signify 'carry off.' Examples are *av-ατρε-* 'take up and so carry away,' *av-αρπαζ-* 'snatch up and carry off,' *ав-καθαιρ-* 'clean up or clear up,' *-σπογ-γιζ-* 'sponge up,' *-ψα-* 'wipe up,' *-πετ-* (r.) 'fly away.'

10. As the idea of *through* is often expressed by *ava* in company with nouns, so we have *ava-πειρ-* 'pierce through, spit,' *-τιτρα-* 'bore through,' *-πηγνυμι* 'transfix.'

11. Hence we may perhaps deduce *thorough distribution, an act pervading all parts*, as seen more or less in: *ава-διδωμι* 'distribute,' *ζυμο-* 'leaven thoroughly,' *-κεραννυμι*, *-κιρναμαι*, *-μιγνυμι* and *-μισγ-*, *-φυρ-* 'mix thoroughly, mix up.' But very possibly a better interpretation, so far as regards the verbs of mixing, may be obtained directly from the idea of upward movement, seeing that the process of mixing is a constant battle with the heavier ingredients which persist in sinking. The truth of this will be felt by any one who has mixed a bowl of salad or a powder containing calomel.

12. The idea of *completeness* or *thoroughly* might well be expected in compounds with *ava*, and accordingly we find this meaning attributed to *av-αρμοζ-*, *-αισιμο-*, *-ελεγχ-*; *ава-Βι-Βρωσκ-*, *-ξωγραφε-*, *-πρι-*. Even of these some may be doubted, and at best the list is very short. The explanation of the paucity may perhaps be this. We said above that *ava* obtained its sense of through from the notion of a fictitious acclivity, where a person goes up this line and down that. Hence *κατα* 'down' would be entitled to share the privilege, and accordingly this preposition is equally used in distributive phrases, as *κατα φυλα* 'by tribes,' *κατ' ανδρα* 'man by man,' &c. On the same principle it is well calculated to express thoroughness with verbs. This office it performs in the Greek vocabulary to a great extent, being in much higher favour for the purpose than *ava*, whereas with us the word *up* is more in vogue. Hence *κατ-εσθι-* 'eat up,' *κατα-πιν-* 'drink up,' *κατα-χρα-* (r.) 'use up.'

13. In a few instances the idea of *on* or *at* is said to be the signification of *ava*, as in *av-ειρ-* 'fasten on,' *ava-κολλα-* 'glue on,' *av-appaπτ-* 'sew on.' Of this more below\*.

We find we have spent many more words upon this preliminary matter than we had intended. Our apology must be, that we knew of no grammar or dictionary in which the subject was handled in sufficient detail. Nor indeed is there any part of language more commonly neglected in grammars, for to them the question properly belongs, than the power of prepositions as prefixed to verbs. At the same time what we have said seems necessary for the just appreciation of the evidence we shall have to adduce.

After this preface, the first problem is, whether the Latin language has any representative of *ava*. Our answer is, that it has at least one, and, as we believe, no less than three, or even four, representatives. That *ava* should appear in Latin without a final vowel is what is to be expected when we compare the cases of *ato* and *ab*, *επι* and *ob*, *παρα* and *per* in *perjurus*, *περι* and *per* in *permagnus*, *ενι* and *in*. But the assertion we are about to make, that *ad* in composition with verbs is often the representative of *ava*, presents a difficulty in the variety of the two consonants. That *n* and *d*, however, are interchangeable is a well-known fact, and such as was to be inferred from their belonging to the dental family of letters. Thus, when the organs of speech are in the condition which accompanies a cold or enlarged uvula, every *n* becomes a *d*, and sister *Minnie* is forthwith transformed to *Biddie*. Instances of this kind are not rare in the effusions of "Punch." Again, in German we find *noch* and *doch* both signifying 'still,' though with some variety of usage. Nay, in Welsh the interchange becomes in some cases a law of the language, so that an initial *d* under certain circumstances is compelled to take the form of an *n*. Thus, though *dant* means 'tooth,' and *dysgu* 'learning,' yet for 'seven teeth,' 'my learning,' the phrases are

\* It should be stated that in drawing up these lists of compound verbs we have relied almost exclusively on the excellent lexicon of Liddell and Scott, an acknowledgement we are the more bound to make, as we have ventured below to criticise some of their statements.

*swiθ nant, fy nysgu.* In Greek too there seems strong reason for thinking that the verb δύ-, as used in the sense of 'sinking, going down,' is one in origin with νεύ- 'lower,' commonly applied to lowering the head; but this limitation is no way inherent in the root, as would clearly appear from a comparison with the same root in allied languages. In the same way we hope on some future occasion to show that the Latin *de* 'down' belongs to the same root,—a word to which we draw attention the more because it is too often loosely translated 'from,' which conveys but an inadequate idea of its power, and also because the consideration of the particle is involved in the present inquiry, it being often convenient to test the power of one word by contrast with its opposite, as *ava* and *sub* 'up,' with *kata* or *de* 'down.' Again, let it be observed, that within the realm of the Latin the preposition *in* (εν) often takes the form *ind-*, as *ind-igere*, *indu-perator*, *indigena*. With this we would compare the relation that exists between the Greek *ava* and what we hold to be its Gothic equivalent *and-*; and of course a change from *ava* to *and-* in one quarter lightens the difficulty of assuming a change to *ad* in another. Lastly, we may anticipate the fact that the Welsh prefix for 'again' is *ad*.

But all that has been just said, at most serves to prove the mere possibility of *ava* taking the shape of *ad* in Latin. Whether the fact be so, can only be decided by a careful examination of many instances. We therefore request attention to the following words or pairs of words :

acclivi.* 'uphill,'	astru- 'build up,'
declivi- 'downhill';	destru- 'pull down again';
ascend- 'climb up,'	apprehend- 'take up';
descend- 'climb down';	adauge- 'make to grow up';
accresc- 'grow up,'	accumula- 'heap up';
decresc- 'grow down';	agger- 'heap up';
acced- 'rise as the tide,'	ad-conger- (Plaut.) 'heap up';
deced- 'ebb';	alleva- 'lift up';

\* If it be said that the notion of ascent already existed in *clivi*, and that the *ad* no way contributes to this idea, we ask for what purpose then was it added?

adolesc- 'grow up';	assurg- 'rise up';
adaestua- 'boil up';	adaequa- 'raise to a level (with)';
asta- 'stand up';	adori- (r.) 'rise up';
adimple- 'fill up';	adoperi- 'cover up';
accumbo 'lie with the body raised (as on a dinner couch)' = <i>ανακειμαι</i> .	

Secondly, the idea of *again* is well seen in *agnosc-* 'know again, recognize,' and *admone-* 'remind,' two words which in sense certainly, and as we think in form, represent the Greek *αναγνωσκ-* and *αναμνησκ-*.

Thirdly, the *reversal of an act* was common with *ava*, but for *ad* we can only produce *ac-quiesc-* 'rest after labour,' identical in sense and perhaps in form with *αναπανεσθαι*, seeing that the Latin loves to have *q* as the analogue of a Greek *π*.

Fourthly, *ad-aperi-* bears a close analogy to *av-ovy-*; and as in discussing the powers of *ava* we deduced from the idea of opening that of *commencement*, so in Latin we find *ad-ama-* 'fall in love,' *assudesc-* 'burst out into a sweat,' *allubesc-* 'all at once take a fancy,' *ad-mira* (r.) 'be suddenly seized with wonder,' *arride-*\* 'burst out laughing,' *affle-* 'burst into tears,' *ad-dormisc-* 'fall asleep,' *ad-hinni-* 'set up a loud neigh,' *accend-* and *adole-* 'set on fire,' *allauda-* 'burst out in terms of praise,' *adgem-* 'all at once sigh deeply,' *acclama-* 'suddenly exclaim,' *advesperasc-* 'begin to be dusk,' *adesuri-* 'be seized with a fit of hunger.'

The physical notion of *through* may perhaps reside in *ad-ig-* 'drive through, pierce, transfix.'

Again, the sense of *removal* growing out of the sense of upward movement, as seen in compounds of *ava*, § 9, has its counterpart in *ad-im-* 'take up and so take away' (comp. *av-aupē-*), *assicca-* 'dry up' (trans.), *ad-aresc-* 'dry up' (intrans.), *ad-bib-* 'drink up.'

With the class of *ava-μισγ-*, *ava φυρ-*, we unite *ad-misce-*.

Lastly, in our remarks on *ava* we adduced the idea of *intensity* from that of *through*, but with some hesitation, as the same end would have been reached had we taken for our route

\* As used in Horace, ep. ii. 3. 101. The sense of 'smile upon' belongs to the other *arride-*, compounded with the ordinary preposition *ad*.

the idea of iteration; and we find support for this view in the use of the Welsh prefix *ad*, which passes from the idea of *again* to that of *intensity*. At any rate such a solution would satisfactorily explain: *accid-* 'cut and cut again, cut deeply into' (comp. a. *arborem*, Caes. B. G. vi. 27; a. *ornum*, Virg. Aen. ii. 626), *ad-ed-* 'eat deeply into,' *attonde-* 'cut (the hair) close or short,' *ad-ur-* 'burn a deep hole in,' *atter-* 'rub a deep hole in,' *affic-* 'produce a deep impression on,' *ad-mutila-* 'maim severely,' *ap-propinquā-* 'draw nearer and nearer,' *ac-celera-* 'quicken more and more.'

To the lists above given we are not sure but that we ought to add many others. Thus *ad-i-*, *aggredi-* (r.), *adequita-*, *accurr-*, *acced-* invite us as it were to the translations, 'go up, march up, run up, ride up, step up to any one'; at any rate these phrases are quite in agreement with the idiom of our own language. Again, *admin-i-culum* 'a prop' seems to imply a verb *ad-min-* 'prop up'; and *ad-juva-* in its preposition claims affinity with *ava*, partly because verbs of assistance are very apt to appear with a preposition signifying *up*, as *sub-leva-*, *sub-veni-*, *suc-curr-*, *subsid-i-um*, and partly because the simple verb *juva-*\* seems in itself to have had for its first sense 'to lift or elevate,' a sense which will explain its double meaning of 'to delight' and 'to assist.'

We are fully aware that some of the compounds with *ad* to which we have laid claim, might admit of an explanation from the power of the ordinary preposition *ad*. Thus the first element in *acclivis* might have been justified by the prefix of the Greek *προσ-αντης*. So the power of intensity in some of the compounds might have been deduced from 'addition' (which already resides in *ad* 'to') as well as from 'iteration.' Yet in many instances this preposition *ad* fails utterly, while the senses of *ava* are all-sufficient, so that we still adhere to what we have said, the doubtful instances receiving a borrowed light from the non-doubtful.

\* Nay, we suspect the root to be identical with that of the verb *lēv-a-* and adj. *lēti-*, and our own *lift*, for an initial *j* in Latin raises the suspicion of a lost *l*; thus *jeour* and *īnap* are brought into connection with our *liver*, *jocus* with our *laugh*. The close connection between *l* and the *y* sound (of the Latin *j*) is well seen in the *l mouillé* of the French.

With all this we in no way deny that *ad* 'to or near' has contributed its compounds to the Latin language, so that it may often be difficult to adjudicate between the conflicting claims of the prepositions; and at times a just judgement will perhaps make a division between the two rivals, assigning some uses of the same word to the one, some to the other, as in the case of *acced-*. Or possibly the *ad=ava* may have been at first the only prefix admitted to composition with verbs, and subsequently compelled to submit to invasion of its domain, when the Roman, no longer alive to the sense of *up*, may have allowed himself to be unduly biassed by the meanings of the familiar preposition *ad* 'to.' Be this as it may, we shall see in the sequel not a few instances of independent prefixes sinking into an identity of form.

So far we have seen the Latin prefix only with *d* as its consonant. There are however some few cases where the *n* has been preserved. We proceed to consider these. In *an-hela-* the prefix has a form as perfect as a Greek could desire. Then as to its sense, it is used of those violent up-blowings which follow volcanic action, as in Cic. *anhelitus terrae*, and Ovid, Fast. iv. 491, also of the flame driven out by a furnace-blast, or from the nostrils of Colchian bulls. But perhaps it was from the blowing of a dolphin that the metaphor was obtained for a blown horse or man. Comp. *ava-φυσα-*, whence *ava-φυση-σι-* 'the blow-hole of a crater,' and *ava-φυσια-* 'blow as a dolphin.' At any rate such an explanation seems more satisfactory than what we find in Andrews's Lexicon, who gives as the "literal" sense: 'to draw the breath from around the whole body.' This translation no doubt proceeded on the assumption that the word contains the prefix *am* 'round,' although in this case it should have been *an-hela-*, if we may judge from *am-ici-*, for the examples *inceps* and *ancidere* 'amputate' (Lucr.), in which a tenuis guttural follows the prefix, are not in point. But besides this, *an-hela-* clearly means an expiration rather than an inspiration.

The etymology of the noun *ancilia* attracted the attention of Varro, Ovid, and Festus. While Varro derives the word *ab ancisu*, and explains this again by the participle *incisa*, the

other two agree in saying that the ancilia were so called, because they were *recisa*, and this word agrees well with the peculiar form of the shields which had each of their sides slightly scooped out, as well as the corners cut off. But this derivation implies that a verb *ancidere* existed in which *an* represents *ava* with the sense of 'back,' and consequently distinct from that other compound *ancidere* from *am* 'round,' which Lucretius uses as an equivalent for *amputare*. *Ancilia*, according to such derivation, must have been in itself an adjective, contracted probably from *ancid-ilia*. Such shortening of the form corresponds to the adj. *incili-*, which is admitted to represent a fuller *incid-ili-*. Similarly we are half inclined to contend for the existence of two verbs *an-quir-*, one from *am* 'round,' the other from *an=ava*. The latter signifying 'to search up to the source, investigate,' would claim those passages where judicial inquiry is meant, as in Livy and Tacitus.

Lastly, the verb *annodare*, which is ascribed to Columella, with the sense of 'cut off knots,' if genuine, must also have in the prefix an equivalent to what we see in *resecare*, the ordinary term for pruning; in other words *an=ava*.

These, however, when put together are still at best mere fragments, and must no longer detain us from the consideration of another form which our preposition appears to have taken in a Roman mouth. Written language is not always a safe guide as to articulation, and it seems not unlikely that when a Roman pronounced *sine*, *lingua*, *integer*, *invidia*, *invitare*, he gave utterance in the first syllable to a vowel sound as near to what is heard in the French *sans*, *langue*, *entier*, *envie*, *inviter*, as to the continental *i*. At any rate, when we find *av* privative written as *in* in every Latin word, a change of the preposition *ava* to *in* is rather to be expected than not. We shall also presently see that the same preposition exchanged its *a* for an *i* in the old German. Are we not justified then in expressing a suspicion that the Romans in the distributive phrases *in-dies*, *in horas*, *in-vicem*, employed a preposition *in=ava*? But our dealings are rather with compound verbs, and we find the same preposition still more certainly in :

in-calesc-	'warm up*';	in-flect-	'bend back';
in-candesc-	'blaze up';	in-fring-	'break off, refract, snap';
in-ardesc-	'blaze up';	in-cid-†	'cut off';
in-tepesc-	'warm up';	in-tabesc-	'melt away';
in-servesc-	'boil up';	in-staura-	= re-staura;
in-tumesc-	'swell up';	in-gemina-	'redouble';
in-grandesc-	'grow up';	ignosc-§	'(forget?) forgive';
in-ara-	'plough up';	in-flamma-	'set on fire';
in-horre-	'bristle up';	in-cend-	'set on fire';
in-stitu-	'set up';	im-bu-	'wet for the first time';
in-surg-	'rise up';	in-forma-	'give a first shape to, shape roughly';
in-nutri-	'bring up by nursing';	im-minu-	'lessen for the first time, impair what was previ- ously entire';
in-fla-	'puff up';	in-cipi-	'(take up), begin' ¶;
in-cita-	'rouse up';	in-daga-	'trace back or up';
in-cresc-	'grow up';	in-vide-**	= intuendo repell-;
in-find-	'cleave open, plough up';	in-sequ-** (r.)	= sequendo repell-.
in-hibe-†	'hold up or back, re- strain';		
in-clina-	'bend back';		

Here again we only claim a portion, and indeed a small portion, of the compounds with *in*, leaving the rest to the ownership of that other preposition which represents the Greek *εν* or *εις* (ενς).

In dealing with the Celtic languages we shall be very brief. The Welsh has an inseparable prefix *ad-* with the sense of 'back,' 'again,' 'reversal of an act.' Thus from *nofio* 'to

\* In some of these translations it may be thought that undue advantage has been taken of English idioms which admit of phrases containing the word 'up,' whereas a translation, into German for instance, would fail to furnish such support to the argument. Of course the use of 'up' in such cases has its value for our purpose, but it will be found that each case, in substance as well as form, comes within some one of the meanings which have been found to belong to the Greek *ava*.

† Hence *in-hibere se*, &c. = *enthalten sich* 'to restrain oneself, forbear.'

‡ Not to the exclusion of *incid-* 'cut in.'

§ See p. 41.

¶ See p. 31. § 7, and p. 47. § 4.

¶ The verb *in-coka-* 'begin,' we suspect to represent the German *anfangen*; but cannot here give our reasons.

\*\* Comp. the compounds of *ava*, § 8; and those of the German *ent-*, § 5; also the Irish *ain-ghlearaim*. Similarly *infitiae* seems to imply a verb *in-fari* = 'verbis repellere (alterum)' or 'se excusare.'

swim,' *brynu* 'to buy,' *nabod* 'to know,' *gwna* 'to do,' and *gwisg* sb. 'dress,' we have compounds *ad-nofio* 'to swim back,' *ad-brynu* 'to redeem,' *ad-nabod* 'to recognize,' *ad-gwneud* 'to undo,' *ad-wisg* sb. 'undress, disarray.' Of verbs alone compounded with this *ad* there exist above one hundred and seventy.

The Gaelic form corresponding to the Welsh *ad-* is commonly *ath-*, sometimes *ais-*. Thus we find *snàmh* 'to swim,' *ath-shnàmh* 'to swim back'; *buail* 'to strike,' *ath-bhuail* 'to strike back or again'; *loisg* 'to burn,' *ath-loisg* 'to burn again, burn deeply'; *obair* 'work,' *ath-obair* 'work done over again'; *casta* or *caiste* 'twisted,' *ath-chasta* 'strongly twisted'; *beum* 'a wound,' *ath-bheum* 'a second wound'; *ainm* 'a name,' *ath-ainm* 'a surname or nickname,' *eirigh* 'rising,' *ais-eirigh* 'resurrection.'

In the Breton we find our particle in the shape of *ad-* or *as-*, as *ober* 'faire' (we quote from Legonidec), *ad-ober* 'refaire'; *kouéza* 'choir, tomber,' *as-kouéza* 'retomber.' But even *ana-* in its fullest form has left its trace in this language. The verb *anaout* has also the dialectic varieties *anavout* and *anavezout*, and will be found to be a compound of the simple verb *gouzout*. These verbs are of great irregularity, *gouzout* in particular changing the radical syllable *gouz* to *gwez* or *gwi* when the following syllable has one of the weak vowels (*i* or *e*). But the relation of the two verbs to each other becomes indisputable, when we place some of the tenses, as for example the futures, alongside of each other:—

<i>gwez-inn</i> 'je saurai,'	<i>ana-vez*-inn</i> 'je connaîtrai,'
<i>gwez-i</i> 'tu sauras,' &c.	<i>ana-vez-i</i> 'tu connaîtras,' &c.

We take this from the grammar of Legonidec; in his dictionary the verb is also translated, and perhaps more correctly, *reconnaitre*. This example is the more important for us, because not merely is the prefix identical with the Greek *ava*, but the root of the verb also is but a variety in form of the Greek root *Euσ-* or *Euδ-* as seen in *ισημηι οίδα*, the Latin *vid-* of *vide-*, and

\* This loss of a *g* is but an instance of a general law in the Celtic languages. See another example in *ad-wisg* from *gwisg*, a few lines above.

our own *wis-* or *wot-*, whence *wisdom*, *wise*, *wit*, and the obsolete verb *wit* or *wot*. We also find in the Breton *kouna* 'to remember' and *an-kouna* 'to forget,' where besides the interesting form of the prefix we have in its signification what reminds us of one of the most important uses of *ava*, the reversal of an act.

In Irish there are some three or four prefixes which have a claim more or less certain to represent *ava*. 1. *ath-* or *aith-*, as *cruinnighim* 'I collect,' *ath-chruinnighim* 'I collect again'; *rioghaim* 'I rule,' *aith-rioghaim* 'I dethrone.'—2. *adh-* or *aidh*, as *molaim* 'I praise,' *adh-mholaim* 'I praise warmly.'—3. *an-\** or *ain-*, which unites the two very different powers of *intensity* and *reversal*: *sgairtim* 'I cry out,' *an-sgairtim* 'I cry out loudly'; *glearaim* 'I follow' (sequor), *ain-ghlearaim* 'I pursue' (in-sequor); *aithnim* 'I know' (ich kenne), *an-aithnim* ('ich kenne nicht' says Leo, perhaps rather 'I forget'); *icim* 'I help,' *ain-icim* 'I help zealously'; and a verb of the same form *icim* 'I count or reckon,' *ain-icim* 'I pass over in counting, I save.'—4. *amh-* or *aimh-*, "which negatives (or rather reverses) like the German *un-*," as *garaim* 'I gladden,' *amh-garaim* 'I torture'; *réidhim* 'I arrange,' *amh-réidhim* 'I disarrange.'

We cannot leave this part of our subject without drawing attention to the light which some of these Celtic examples throw on the Latin *ignosc-*. It is a common practice we believe to consider the prefix in this verb as being the privative *in*. But to this there is the all but insuperable bar that this negative prefix is attached solely to adjectives and participles. The apparent exception *ignora-re* is none, as it is formed from the adjective *ignaro-*. But if *in-* of *ignosc-* represents the Greek *ava* with the sense of reversal, we have what we desire, 'forget,' which readily takes the sense of 'forgive'; and now the Celtic languages confirm this view by the Breton *an-kouna* 'to forget,' and the Irish *an-aithnim*. Nor is it a grave objection that we are here assigning an identity of origin to words so different in meaning as *ignosc-* and *agnosc-*. For

\* Leo sees in this the Latin prefix *in*; but his criticism is damaged by his treating the preposition *in* and the privative *in* as one word, *Ferien-schriften* 1852.

example, *ava-σκευαζ-* commonly means 'to dismantle,' but in Strabo and Dioscorides 'to build again or to repair'; *αν-ειλε-* 'roll up' in Thuc. and Arist., but 'unroll' in Plut.; *αν-οικιζ-* 'rebuild' Paus., 'restore to (his) home' Strab., but 'cause to leave a home' Aristoph. The only difference between these cases and that of *agnosc-* and *ignosc-* is, that the Romans very wisely availed themselves of the variety in form to distinguish the two uses.

We now proceed to a new branch of our subject, the Teutonic languages, and here our first attention is due to the writings of Grimm, who deals with the Gothic prefix *and-* or *anda-* and its various German representatives in his second volume, pp. 713-716 being given up to the prefix as used with nouns, pp. 808-818 to its employment before verbs. We learn from this writer that the use of *anda-* is limited to composition with nouns. He further tells us that *anda-* and *and-* in his view represent the Greek *αντι*, in which he has the concurrence of Richthofen in his *Alt-friesisches Wörterbuch* (sub voce *ond-*), of Holmboe in his work 'Det norske Sprogs Ordforraad,' and Dr. Bosworth in his *Anglo-Saxon Dictionary*, (sub voce *and-*). In this doctrine, so far as regards some few cases where the prefix is attached to nouns, we are half disposed to acquiesce. Thus the power of *αντι* would well explain the Gothic *anda-staþeis* 'adversarius\*', *anda-vaurdi* 'responsum,' *andáugis* 'manifestus,' and the old Norse *and-streymí* 'lapsus aquarum adversus,' *and-vridi* 'ventus adversus,' *andfætingar* 'antipodes,' given by Grimm, and *andhæríðs* 'imod Harene' (against the hair) from Holmboc. But we altogether demur to the doctrine that *and-* in composition with verbs represents *αντι*, for we then claim it as the equivalent in form and power of *ava*. Indeed we perhaps see in the different origin of the two prefixes, if it be different, an explanation of the fact above-mentioned, that the quadrilateral *anda-* is found only before nouns, and the further fact that the old Norse has no knowledge of any such prefix in the composition of verbs. Still we should have hesitated in connecting *and-* as prefixed to verbs

\* A Latin translation is commonly given, when the quotation is from Grimm.

with *ava*, had we not found the best evidence of what we assert in the very examples which Grimm himself has collected.

But before we proceed to the consideration of these examples, it is expedient to notice the letter-change which our theory involves. Is it likely that a Greek word *ava*\* should take the form *anda* or *and* in Gothic? This is a question to be answered by a comparison of other related words in the two languages. Now in vol. i. p. 53, Grimm himself furnishes us with several examples of such interchange. The Gothic *hund-s* represents the Latin *cani-s* and Greek *κυων*, gen. *κυνος*; *munda* (memini) has a *d*, which is as little known to the Greek *μεμνημαι* (root *μεν-*) as to the Latin verb just given; the Gothic suffix *-kund-s* represents our *kin* or *kind*, and has a root represented in Latin and Greek by *gen-* (*genus*). Our own language too has many examples of a similar *d* added to roots which in the Latin have a final *n*, and this for the sole purpose of giving a more distinct tone to that liquid. Thus the Latin has roots *son-* and *ton-*, whence *sonare*, *sonitus*, *tonare*, *tonitru*; but the English write and pronounce *sound* and *thunder*. *Fin*, *min*, *bin*, are the sounds heard in Dorsetshire, where we should say *find*, *mind*, *bind*. Even on Italian soil we find *tend-o* and *mando*, related respectively to *teneo*, *τεινω*, and *manu-s* (Ang.-Sax. *mand*). As the object of this *d* is to secure a clear articulation of the preceding liquid, the Danes are in the habit of writing without pronouncing it. Thus *mand* 'man,' sounds as if it had no *d*, and hence there is no substantial difference for the ear between the Danish verb *finde* 'to find,' and the Swedish *finna*. We too write *pendant* with a *d*, but drop it in speaking. But the prepositions which end in an *n* seem, even more than other words, to invite some dental addition. The Greek *ev*, Latin *in*, as we have already noticed, has also in the latter language a form *ind* or *indu*. The same preposition in German takes a strengthening *t* in *ent-gegen*, *ent-zwei* for *in-gegen*, *in-zwei* (Grimm, ii. 818). The

\* Even within the limits of the Greek language we find the preposition *ava* itself taking a *δ*. As from the adv. *αιψα* 'quick,' comes an adj. *αιψηρο-* 'quick,' so from *ava* 'up,' the adj. *αιδηρο-* 'raised,' whence *αιδηρον*, a raised bank, dyke, or levée beside a river or canal. This derivation seems more satisfactory than those proposed from the verba *αναδεω* or *ανθεω*.

privative *av-* assumes in the North for the most part the form *un-* or *on-*, yet we find in Ang.-Sax. three examples where it has a *d*, *and-beorma* 'the feast of unleavened bread,' from *beorma* 'leaven,' *and-bita* the same from *biter* 'bitter,' *and-feax* or *and-fex* 'bald,' from *feax* 'hair of the head.' So the Dutch, commonly writing this prefix as *on-* have yet added a *t* in *ont-löselijk* (Germ. *un-lösbar*) 'indissoluble.' That the *t* served the purpose of securing a distinct utterance to the *n* in its dangerous position before an *l*, agrees with what C. F. Becker says in his Grammar, § 30, where he quotes the examples *eigen-t-lich*, *namen-t-lich*, *wesen-t-lich*, *wöchen-t-lich*. We are thus led to the conclusion that the *d* in the Gothic prefix *and-* may possibly not be organic; and this is in some measure confirmed, when we find among Grimm's own examples instances where it appears in the shorter form of *an-*, *en-*, *in-*, and *on-*.

While we differ from Grimm in the power we assign as original to *and-*, we for the most part assent to his views when he gives the various forms which correspond to this prefix in the other Teutonic languages. Thus we have for equivalents, Gothic *and-* (we add also *und-\**); Old German *int-* before vowels, liquids, and spirants, *in-* before the other mutes; Old Sax. *ant-*; Ang.-Sax. *on-†*; Middle Germ. *ent-* or *en-*; Modern Germ. *ent-*; Dutch *ont-*; and English *un-*. These from Grimm, to which we may add from Richthofen, Old Frisian *ond-*, *ont-*, *on-*, *and-*, *ant-*, *und-*. The Danish and Swedish form is *und-*.

The meaning of the prefix claims our next consideration. The notions of *ava* and *avti* nearly meet, when *ava* signifies 'back' or 'again.' Hence little stress either way can be laid upon such examples as: 1. Old Germ. *int-gëltan* or *in-këltan*, Old Sax. *ant-gëldan*, Ang.-Sax. *on-gëldan*, Mid. Germ. *en-gëltan*, Mod. Germ. *ent-gelten*, which Grimm himself translates 'retribuere.' The same indecisive character belongs to the Gothic *and-haſjan*, Old Germ. *in-quëdan*, Ang.-Sax. *on-quëðan* 'respondere.' Again, Goth. *and-sakan* and Ang.-Sax. *on-segan* are translated by Grimm 'contradicere,' but negation

\* Grimm, ii. 902.

† Also *oð-*, *at-*, *a-*, and *ed-*. See below, p. 51.

is often expressed by verbs in which the idea of 'back' enters, as 'recusare,' 'renuere'; and indeed 'renounce' is admitted to be the most precise translation of the modern German *entsagen*, which represents the two verbs just quoted. Nay, it must be through the idea of 'renouncing,' that the Old German *int-sagan* obtained the sense expressed by Grimm in the words 'detestari, anathematizare,' for when a priest renounces communion with a member of his church, he pronounces a curse upon him. As for the Gothic *andrinnan* 'to meet,' and *anstaúrran* 'to stare at,' the prefix *and-*, as seen in the former, is probably only a strengthening of the *n*, to protect it from absorption by the following *r*; and then we have in both words that other well-known prefix *an-*, which signifies 'on,' 'at,' or 'to.' *And-slundan* 'resistere,' can lend no great aid to the cause of *avri*, as against *ava*; but this word will come under consideration below; and the only remaining Gothic verb on which Grimm relies as containing the full power of *avri*, viz. *and-beitan* 'increpare,' goes far to prove the weakness of his cause. He tells us that the proper meaning of the word is to 'bite against a person' (gegen jemand beissen). Such a translation is evidently a forced one. Is it not rather an equivalent to the Latin *ad-morde-* 'bite deeply,' the more so as Plautus (ap. Gell. vii. 9) actually uses this word in the sense of 'dictis lacerare'?

We have purposely given our first attention to those verbs, which Grimm puts in front of his battle; and even here *avri* gains no advantage over its rival *ava*. But when we come to the second and third lines in his array, nearly every word comes over to our ranks.

1. The idea of 'up' is visible in Old Germ. *int-habén*, 'sustinere, suffulcire,' *int-hefan* 'sustentare,' *in-rihten* 'erigere,' *in-bldhan* 'inflari (be puffed up), turgere'; Old Sax. *ant-hebbjan* 'sustinere'; Ang.-Sax. *on-blðvan* 'inflate'; *on-hebban* 'elevare,' *on-hrérān* 'incitare (rouse up),' *on-standan* 'adstare (stand up),' *on-stellan* 'incitare,' *on-vacan* 'expergisci (wake up)'; Mid. Germ. *ent-haben* 'sustinere,' *ent-springen* 'oriri,' *ent-wérfen* = 'aufstreben'; Mod. Germ. *ent-stehen* 'arise, originate,' &c.

2. As we found among the Greek compounds with *ava* many

verbs of 'flaming up or taking fire,' so also here we have Old Germ. *in-liuhtan* 'illuminare,' *in-préhtan* illucescere,' *int-prennan* 'accendere,' *in-prinnan* 'exardescere,' *in-scínan* 'illustrare,' *in-zundan* 'incendere'; Mid. Germ. *en-blæzen* and *en-brennen* 'accendere,' *en-brinnen* 'accendi,' *en-pfengen* 'accendere'; Ang.-Sax. *on-älan* 'accendere,' *on-bernan* 'accendere,' *on-tyndan* 'accendere'; Mod. Germ. *ent-flammen*, *ent-glimmen*, *ent-zünden*, &c.

3. But if the two classes, which have just been given, repudiate all connexion with *avu*, and favour the cause of *ava*, still stronger evidence in support of *ava* is found in the extensive series of words, where the prefix carries with it the peculiar power of 'reversing' the action of the simple verb. An enumeration would be idle. The verbs of this class constitute the great bulk of Grimm's third division, yet he has given but a small fraction of the whole, for the Modern German contains a full hundred examples of such compounds with *ent-*, the Dutch lexicons contain at least a hundred and fifty such compounds with *ont-*, and our own language might furnish a rich supply, as *untie*, *unbind*, *unloose*, &c. In confirmation of our view that this source of reversing a previous act naturally associates itself with the idea of 'up,' we may observe that the German and Swedish languages at times avail themselves of the prepositions, which in form as well as sense correspond to our own *up* in the formation of such verbs, for example, *auf-decken* and *upp-täcka* 'to uncover,' *auf-lösen* and *upp-lösa* 'to unloose.'

We may here be permitted to draw attention to a prevalent error among our own writers on grammar, who assume, it must be confessed very naturally, that *un-* as used before verbs (*unbind*, &c.) is identical with *un-* as used before adjectives and participles (*unwise*, *unseen*). Grimm has carefully noticed the distinction (p. 816); but the error still stands in Thorpe's translation of Rask's Ang.-Sax. Grammar and elsewhere. The evidence to the fact that the prefix *un* in verbs, and the prefix *un* in adjectives and perfect participles are wholly unconnected, consists of two parts. In the first place the meanings differ. The *un* before adjectives is a simple unqualified negative. Thus *unwise*, *unseen*,

are no more and no less than 'not wise,' 'not seen'; the Latin *indicta caussa* is 'caussa non dicta.' On the other hand, *to unfix* is a positive act; the loosening of that which was previously fixed. Had the English language possessed the verb *to unknow*, like the Latin *ignosc-ere*, and the Breton *an-kouna*, 'not to know' would have been a mistranslation; it should have been 'to forget,' a word of different import; for although he who forgets is now in the position of one who does not know, yet the expression carries with it a distinct reference to a knowledge once possessed. Still more clearly does the difference in the power of the prefix come out when we regard such verbs as *unloosen*, *avatηκειν*, which cannot for a moment be held to be equivalents for 'not to loosen,' 'not to melt.' At the same time it is true that now and then the two prefixes may lead to a common result. Thus our own *to unman* is a pretty correct translation of *avavδρο-ειν*, and yet this Greek verb is derived from the adj. *av-avδρο-ο* 'unmanly.' So much for the distinction of sense. The difference of form is best seen in a table:

Eng. *un* before adj. =

*Greek. Welsh. Goth. Old Sax. Old Germ. Germ. Ang.-Sax. Dutch. Dan. Swed.*  
*av | an | un | un | un | un | on | u | o.*

Eng. *un* before verbs =

*ava | ad | and | and | int | ent | on | ont | und | und.*

Thus our Modern English stands pretty well alone in confounding the two prefixes under an identity of form.

4. In p. 813 Grimm dwells at some length on the fact, that the compounds with our prefix often denote an incipient sense, as Germ. *ent-schlafen* 'to fall asleep,' Ang.-Sax. *on-draedan* 'to shudder.' This sense, peculiar as it is, was marked in the compounds of *ava* (§ 7). But we shall not form an adequate notion of the extent to which this use of the prefix is carried in the German language, unless we include in our view the instances where the prefix has maintained in greater purity its resemblance to the Greek preposition. The examples to which we refer are those which have an initial *an-*, and which have thus got absorbed among the ordinary compounds with *an* 'to.' The following list exhibits thirty verbs which we are disposed to claim as having an *an-* equal to *ava* :—

an-bahnen 'to break a path';      an-platzten 'to begin to crack';  
 an-beissen 'to bite the first piece';      an-raspeln 'to begin to rasp';  
 an-blasen 'to blow the first note';      an-reissen 'to begin to tear';  
 an-bohren 'to broach';      an-reiten 'to ride for the first  
 time';  
 an-brennen 'to begin to burn';      an-rennen 'to start';  
 an-bruten 'to begin to hatch';      an-saen 'to begin to sow';  
 an-faulen 'to begin to rot';      an-sägen 'to begin to saw';  
 an-feilen 'to begin to file';      an-saugen 'to begin to suck';  
 an-geben 'to begin to give';      an-schaben 'to begin to scrape';  
 an-hacken 'to begin to hack';      an-schälen 'to begin to peel';  
 an-hauen 'to begin to cut';      an-scharren 'to begin to rake';  
 an-hetzen 'to begin hunting';      an-scheren 'to begin to shave';  
 an-jagen 'to begin to chase';      an-schiessen (eine flinte) 'to try  
 (a gun)';  
 an-klingen 'to begin to sound';      an-schmelzen 'to begin to melt.'  
 an-laufen 'to begin to run';  
 an-pflügen 'to begin ploughing';

5. The notion of 'escaping, driving back or off, away,' is also common to *ava* and the Teutonic prefixes. Thus we find in Grimm's list: Old Germ. *int-lázan*, Ang.-Sax. *on-lætan* 'to let off,' Old Germ. *int-cdn* 'evadere,' *ind-rinnan* 'effugere,' *int-slífen* 'elabi,' *in-slingen* 'evadere,' *int-sagén* and *int-rahhón* 'excusare,' *int-fallan* 'elabi,' *in-pharan* 'dilabi,' *in-flohan* 'effugere'; and the list might easily be extended from the existing German languages.

6. 'Opening' is a sense found in: Old Germ. *in-bréstan* 'rumpi,' *in-kinnan* 'aperire,' *in-geinen* 'findere.'

7. For 'again,' the evidence of the Ang.-Sax. *on-cnávan* 'know again, recognize,' would be most valuable even if it stood alone; but the Gothic *and-pagkjan*, translated by Grimm 'cognoscere,' Old Sax. *ant-kennjan*, translated by him 'intelligere,' should probably go with it; and at any rate the modern German *ent-sinnen sich* 'remind oneself, remember.'

8. And this brings us to a special consideration of other verbs which Grimm translates by 'intelligere.' The notion of mental perception is very commonly expressed in language by words which when analysed literally signify 'take up.' Thus we often hear such a phrase as: 'Did you pick up anything at the lecture?' for those who unite attention to fair ability, seize what they hear, and make it their own, while the stupid or

inattentive let every word go by. Hence the Latin phrase *non me praeterit*, 'it does not escape me.' So again the Scotch have the expression *gleg at the uptake* for 'quick of apprehension.' The word which has just been written shows that the Latin *apprehendere* was with reason included in the list where *ava* simulates the form of *ad*, the more so as this interpretation equally suits that other use of *apprehendere*, viz. 'to take up or apprehend in the sense of arresting a prisoner'; and of course with *apprehendere* must go the French verb *apprendre* 'to learn.' To this head belong also the Old Germ. *in-kēzan* 'cognoscere,' and its representative the Ang.-Sax. *on-gētan* or *on-gitan* 'intelligere,' with its subst. *and-gēt* or *and-git* 'intellectus,' and adj. *andgitol* 'intelligibilis.' As for the Goth. verb *and-standan* 'resistere,' Old Sax. *and-standan* 'intelligere,' Old Germ. *in-stantan* 'intelligere,' Modern Germ. *ent-stehen* 'arise,' various as their powers are, they all admit of satisfactory explanation if we start from the notion of 'standing up.' To stand up in spite of difficulties well calculated to weigh down the weak, or in other words not to succumb, is a notion which the Gothic *and-standan* shares with the Latin *sub-sistere*. The same metaphor applied to the mind gives us the idea, 'to be equal to a mental task, parem esse negotiis, to be strong enough for one's place, to understand one's work.' Lastly, the German *ent-stehen*, Dutch *ont-staan* 'to arise,' express the action, not the mere state of standing up.

9. The verbs which carry with them the idea of 'beginning or undertaking' have frequently an identical origin with that which in the last paragraph we assigned to verbs of perception. 'To take a thing up,' 'to take a thing in hand,' are phrases with ourselves for 'beginning'; and 'to take a thing upon one,' means 'to take the responsibility of an undertaking.' The Latin *suscipere* acquires its notion of 'undertaking' in this way, and hence it is well calculated to translate so many of the compounds in Grimm's list: Goth. *and-niman* 'suscipere,' Old Germ. *en-nōman*, Old Germ. *int-fđhan*\*, Old Sax. *ant-fđhan* 'suscipere,' corresponding to Ang.-Sax. *on-fangan* or con-

\* *Suspicere* is merely a misprint in Grimm.

tracted *on-fon* 'undertake,' Germ. *an-fangen* 'to begin,' Old Germ. *in-kinnan*, Ang.-Sax. *on-ginnan*\* 'incipere.'

We will here observe that Grimm seems to have included in his lists not a few verbs which belong to compounds with *an* 'on' or 'to,' and its representatives, especially in the Ang.-Sax. series, as *on-cliffan* 'adhaerere,' *on-fēllan* 'incidere,' *on-irnan* 'incurrere,' *on-settan* 'imponere.' On the other hand, by a most unsatisfactory compensation, in his list of compounds with the Gothic *ana-* = our *on*, there are some which we claim for compounds with *ana* = *ava* 'up,' as *ana-fang* 'initium,' *ana-saga* 'objection.'

In dealing with the German compounds we have passed over three in which we find an initial *emp-* before an *f*, *emp-fehlen*, *emp-fangen*, *emp-finden*. In the first we have a deceitful form, corrupted, as it seems to us, from *an-befehlen* 'to recommend to.' The argument for this lies in the Dutch and Danish forms of the word, viz. *aan-bevelen* and *an-bevæle*. But in the others, *emp-* is but a modification of *ent*, caused by the following lip-letter. The old Germ. *int-fdhan* 'suscipere,' and *int-findan* 'sentire,' give bail for *emp-fangen* and *emp-finden*; and the precise meaning of the latter was probably 'all at once to become sensible of,' for 'to feel' is an older meaning of the verb *finden* than 'to find,' in our English sense. The Scotch indeed still possess the verb with this power. 'You don't mind what I say,' says the angry mother to her boy, and giving him a smart box on the ear, she adds, 'D'ye find that?' It is easy to see how, from the idea of feeling, that of discovery or finding would arise.

As regards the Anglo-Saxon, the quotations in which the senses of 'again' and 'away' have entered, have been few. We might indeed make some addition to the list, and still more would it be easy to add to those in which the idea of 'up' appears; but after all, the sense of 'reversing a previous act' is the one which the prefix *on-* = *ava* usually carries with it. This onesidedness in the Anglo-Saxon preposition seems to

\* *Ginnan*, the simple verb, is obsolete. Grimm holds that its sense must have been 'capere, complecti' (p. 811).

† See also Jamieson's Dictionary.

admit of the following explanation. When a word has established itself in several dialectic varieties of form, it is a great convenience to distribute any varieties of meaning which may belong to the parent word between them; and thus a dissolution of partnership as it were takes place, each dialectic variety commencing business on its own account with its own separate stock. In this way the Greek *ava* appears to be represented in Anglo-Saxon by four particles, *on-* which we have already seen, *oð-*, *æt-*, and *ed-*. Rask, in his grammar (§ 33), has noticed the peculiarity in this language by which the aspirate *ð* supplants the nasal sounds *nn* and *nd*. It is probably on this principle that we must account for the appearance of the suffix *að* in the plural of the present indicative and imperative, while in the other tenses we have the suffix *en* or *on* (Rask's Gr. Trans. p. 88). We may therefore give our assent to this writer (p. 99) and to Dr. Bosworth (*sub voce*), when they tell us that *oð*\* represents the German *ent-* 'away, from,' as *oð-sleón* = *ent-flehen* 'flee away,' *oð-gangan* = *ent-gehen* 'escape,' *oð-sagan* = *ent-sagen* 'renounce,' *oð-feallan* = *ent-fallen* 'fall away.' But in lieu of this *oð-* we also find *æt-* as a prefix of the same power, and probably but a dialectic variety, for the term Anglo-Saxon seems to have been applied somewhat vaguely to all the variety of Saxon dialects that were spoken in this island in early times, although the immigrants were supplied from all the coasts between Norway and the Zuider Zee; in the present case there is the awkward fact that the language also possessed a preposition *æt* = 'to.' Dr. Bosworth indeed regards the two particles as but one, and would explain the change of meaning from the idea of 'to' to that of 'from,' on the principle that "you approach a person or thing, when you wish to take something away." This seems

\* *Oð-* seems to be a corruption of some such syllable as *un-* or *und-* (compare the Ang.-Sax. *toð* 'tooth,' and the Gothic *tunþus*, Grimm, ii. 907, *muð* 'mouth,' and Germ. *mund*); and *æt-* perhaps represents the German *ent-*, the long vowel compensating for the disappearance of the liquid. But still ultimately all the four little particles are of one origin. As Grimm would distinguish between the Gothic prefixes *and-* and *und-*, so again, in p. 715, he warns his reader against confounding the Ang.-Sax. *on-* and *oð-*; yet he himself identifies the Ang.-Sax. *on-* with the Germ. *ent-*; and the examples above given are surely sufficient to identify *oð-* with *ent-*.

unsatisfactory. Examples of *æt-* signifying 'away,' are *æt-sleógan* = *ent-fliegen* 'fly away'; *æt-hleápan* = *ent-laufen* 'run away'; *æt-sacan* = *ent-sagen* 'renounce.' On the other hand, the form *ed-* is reserved for the sense of 'again,' as *ed-niwan* 'to renew,' *ed-leán* 'to recompense,' *ed-cennung* 'regeneration.' Here we have, as Rask has remarked, a representative of the Kymric or Welsh *ad-*. Indeed it may be assumed that the form *ad-* or *ed-* in the sense of 'again,' parted company from the other representatives of *ava* at an early stage of the Indo-European language, so that it appears with little variety of form in the Latin, Welsh, and Anglo-Saxon. In the old German too it has its distinct representative, though with more considerable change, in *ita-* or *it-* (Grimm, p. 757), the vowel being such as the above-quoted *int-* for *and-* and *ent-* would have suggested, and the tenuis *t* also, as usual in that dialect, superseding a medial. We shall subsequently see derivatives from this *ad-* or *ed-* again holding themselves somewhat aloof from the other representatives of *ava*.

But we are strongly impressed with the belief that the Anglo-Saxon possesses yet another variety of our prefix, viz. *a-* as a corruption of *on-*, and this the more because we find in our modern language instances where our ordinary preposition *on* has been reduced to this vowel, as *a-foot*, *a-board*, for *on foot*, *on board*. Our adverb *along*, when compared to the Germ. *ent-lang* and Ang.-Sax. *ant-lang*, is even a stronger instance of such corruption; but we would rather rely on a perusal of the following thirty-six verbs, which are but a selection from many instances of a similar kind in Dr. Bosworth's Dictionary:—

<i>a-barian</i> 'to make bare';	<i>a-firan</i> 'to emasculate';
<i>a-biegan</i> 'to redeem';	<i>a-fúlian</i> 'to putrefy';
<i>a-cárran</i> 'to avert';	<i>a-gefán</i> 'to give back';
<i>a-cérran</i> 'to return';	<i>a-gildan</i> 'to repay';
<i>a-cucian</i> 'to revive';	<i>a-ginnan</i> 'to begin';
<i>a-cwéðan</i> 'to answer';	<i>a-gitán</i> 'to know';
<i>a-drifan</i> 'to drive away';	<i>a-hebban</i> 'to lift up';
<i>a-dríggan</i> 'to dry up';	<i>a-hrerañ</i> 'to raise up';
<i>a-fandian</i> 'to experience';	<i>a-ládean</i> 'to excuse';
<i>a-faran</i> 'to depart';	<i>a-leóðian</i> 'to dismember';

a-lichtan 'to enlighten';	a-slacian 'to slacken';
a-lysan 'to let loose';	a-smeagan 'to search';
a-mánsumian 'to un-marry';	a-sperian 'to inquire';
a-ráéran 'to rear up';	a-springan 'to spring up';
a-rísan 'to arise';	a-tendan 'to set on fire';
a-scealian 'to shell' (i.e. un-shell);	a-timbrian 'to erect (a building)';
a-scínan 'to shine forth';	a-wacan 'to awake';
a-searian 'to dry up';	a-weallan 'to bubble up*.'

Before we leave this branch of our subject, we may observe that, as Grimm led us to expect, our particle has been found to run through the whole gamut of vowels, Goth. *and-*, old Germ. *int-*, modern Germ. *ent-*, Dutch *ont-*, Danish *und-*. We have also seen it written with a single nasal consonant, Greek *ava* and German *an-* (*an-fang*, &c.), old Germ. *in-*, mid. Germ. *en-*, Ang.-Sax. *on-*, and Eng. *un-*. Lastly, we have seen it reduced to a mere *a-†* in Ang.-Saxon and English; and our verb *elope* = Germ. *ent-laufen*, or Dutch *ont-loopen* 'run off', brings us to the extreme case of a toneless *e*.

On the evidence already produced we feel little doubt of a verdict in favour of *ava* as against *avtū*. But we proceed to call a fresh batch of witnesses. It is well known that prepositions are fond of assuming a certain suffix which has in great measure the form and probably the meaning of the comparatival suffix. Thus the Latin *sub*, *prae*, *prope*, have secondary forms *super*, *praeter*, and *propter*. Our own *aft* and *nigh* lead to *after* and *near*, the Gothic *uf* and *nip* to *ufar* and *nidar*, the old Germ. *ur* (= Goth. *us*) and *bit* (= our *with*) to *üzar* and *widar*. It is on this principle that Grimm is disposed to deduce from the prefix *and-* a theoretic *andar-* (p. 716), which though not producible in Gothic, he holds to be represented by the old Norse *endr-* (for *endir-*). While he thus connects the prefix *endr-* with the family of the Gothic *and-*, he seems to regard the prefix *undr-* (p. 914) as one no way related to it.

\* We have given the longer list, because Rask (§ 268) has led his readers to believe that this prefix commonly represents the German *er-*. Oddly enough the examples he has himself given will be found nearly all to support the claim of *ent-*.

† Possibly the short *o* in the Latin verb *ū-mitt-* may have this origin, for the meaning of the prefix would be suitable.

Here we differ; for we claim *undr-* as more nearly akin to *and-* than *endr-* itself, holding the former to be the full equivalent of Grimm's theoretic *andar-*, while *endr-* appears to us to be for the old Norse the comparatival form of the simple prefix *ed-* 'again,' so familiar on Ang.-Saxon ground. It is not a very strange matter that languages should be capricious in their use of these particles, especially as the comparatival form differs little, if at all, in practical use from the simple particle. Thus the Romans abstain from using *ad* 'again' as an adverb, employing for this object the secondary form *iterum*\* (comp. the old Germ. *it* or *ita* 'again'). The Ang.-Saxon has a simple prefix *ed-* 'again,' but seems to have avoided the formation of a comparative. On the other hand, the Norse *endr-*, Danish *atter-*, Swedish *åter*, all signifying 'again,' have at home no positive to which they may be referred. But while the words just enumerated all agree in the limitation of their power to the one idea of 'again,' *undr-* gives to the verbs connected with it meanings of various kinds, but amid their variety only such as will flow from the idea of 'up'; indeed one half of them are by Grimm himself regarded as equivalents of Latin compounds with *sub*.

But the prefix *undr-*, or, as Haldorson writes it, *undir-*, seems to be identical with the Ang.-Sax., Danish and Swedish *under-*, as also with the German *unter-* and Dutch *onder-*. The forms justify our assumption that they are only comparatival extensions of the prefixes we have been considering in the preceding pages. Thus the Danish and Swedish *und-er-* stands accurately in the required relation to *und-*; and nearly so the German *unt-er-* to *ent-*, the Dutch *ond-er-* to *ont-*; and even the Ang.-Sax. *und-er-* differs in no intolerable degree from the simple prefix *on-*. But if the forms be favourable, not less so are the meanings, which the disyllabic prefixes give to verbs in composition. Our arguments, if stated at length, would be for the most part a repetition of what has been said in discussing the simple prefixes; and the very

\* A final medial in Latin was probably pronounced as a tenuis. Comp. *ab*, *ob*, *sub*, with the Greek *αντο*, *ὑπο*, *επι*; and with the derivatives from *sub* itself. Hence *ad* was probably spoken as *at*, so that *iterum* is entitled to a *t*.

variety of powers we shall find reason for assigning to *unter-*, &c., will only strengthen our argument, when it appears that this variety is in nearly every element the counterpart of what was seen in the compounds with *ent-*, &c. In the German, *unterhalten* signifies 'to sustain, to support, to entertain, to keep up,' the last in all the varieties of its use, 'to keep up a friendship, a correspondence, a building, a fire'; comp. *av-εχ-*. *Unter-nehmen* and *unter-ziehen* 'to undertake,' including the very word by which we have translated them, possess a meaning which we have already seen and considered in the Gothic *and-niman* and Old-Germ. *en-nëman* (§ 9). *Unter-fangen (sich)* 'to take upon oneself, to presume,' is substantially explained in the same place. *Unter-stehen (sich)* 'to be so bold,' brings to mind what was said of the Gothic *and-standan*, to which it is immediately related in both elements; and similarly our own *understand* is in agreement with the old Saxon *ant-standan* and old German *int-stantan* 'intelligere.' Further we have *unter-stützen* 'to prop up,' *unter-wühlen* 'to grub or rummage up (like a hog),' *unter-keilen* 'to wedge up, raise by wedges,' *unter-bauen*, *unter-mauern* 'to support an object by building a wall, &c. up to it.' *Unter-suchen* 'to search up to the sources,' has in its prefix\* the same power that *ava* has in *ava-κριν-*, &c. *Unter-richten* and *unter-weisen* 'to instruct,' may well be classed with the numerous verbs of 'education' which owe their power largely to the notion of 'up,' as *bring up*, *educate*, *rear*, *edify*, *instruct*, *train up*, *instituere*, *innutrire*, *alumnus* (from *al-ere* 'to raise'). Another power of the Greek *ava* and German *ent-* shows itself in *unter-lassen* 'to leave off.' The idea thus expressed by the fuller prefix is not far remote from what belongs to the German *ent-lassen* or Dutch *ont-laten* 'to let off, to release,' while it precisely agrees with what we see in the Danish *und-lade* 'to leave off.' *Unter-sagen einem etwas* 'to forbid, to interdict,' and *entsagen einer sache* 'to renounce a thing,' or its equivalent in form, the Ang.-Sax. *on-sacan* 'to refuse,' all agree in expressing a prohibitory injunc-

\* In the Old German we might have quoted *int-phragen* 'requirere,' as possessed of this power; and the Old Fris. *onder-finda* = 'unter-suchen,' would be another example with the disyllabic prefix.

tion, and the prohibitory portion of the idea must reside in the prefixes. Again, such verbs as *unter-arbeiten*, *-graben*, *-hohlen*, *-minen*, *-spülen*, *-waschen*, speak of an action directed from below, i. e. upwards. That the prefix in *unter-geben* may well mean 'up' is pretty well established by the translation 'to give up.' Similarly the Latin preposition *sub*, which truly represents our *up* in both form and sense, forces itself constantly upon us when we translate these German compounds into Latin; nay, it seems probable that a desire to give a literal German equivalent led to the formation of some among the following German verbs from the Latin: *unter-drücken* = 'supprimere,' *unter-werfen* = 'subjicere,' *unter-jochen* = 'subjugare,' *unter-schreiben* = 'subscribere,' *unter-siegeln* and *unter-zeichen* = 'subsignare,' *unter-eitern* and *unter-schwären* = 'suppurare.' *Unter-bleiben* 'to remain behind,' expresses the same notion as the Greek *ὑπο-λειπεσθαι* and the Latin *re-manere*, and the prefixes of these two verbs are in agreement with the power of *ava*. *Unter-mischen* and *unter-mengen* we would rather translate by the vernacular, 'to mix up,' than by the classical 'intermix,' for here also we find the idea of upward movement, as we did in *ava-μισγ-*, *ava-φυρ-*.

But while we have been thus enumerating a long series of German compounds with *unter-*, we have probably exposed our theory to a suspicion of some weakness by appearing to ignore that familiar preposition *unter-*, or, as we English write it, *under-*, with the sense of 'lower.' But in truth we have not lost sight of this word, nor was it our intention to claim as akin to *ava* all the instances in which the German vocabulary presents a compound with *unter-*. In the first place we resign all claim to those substantives which are directly formed from a simple substantive by the addition of this prefix, as *unter-lehrer* 'under-teacher,' *unter-kleid* 'under-garment.' Of the other substantives we only claim such as are deduced from verbs in which the *unter-* is already claimed by us. It therefore solely in the region of the verbs that the battle between the rival prefixes must be fought; but, to use a more pacific metaphor, it may be asked, where is the line of demarcation to be drawn? Now we find a strong confirmation of

our theory in the fact that the compounds, which we have been led to claim on the evidence of their meaning alone, turn out to belong, every one of them, to a natural class; and the principle of distinction on which this class is formed had wholly escaped our attention when first making a collection of examples. It is however a familiar fact with German scholars that the compounds with *unter-* are divisible into those which have a *separable* prefix, as *unter-gehen* 'to go down, sink, perish,' whence *ich gehe unter* and *unter-zu-gehen*, and, secondly, those with an *inseparable* prefix, as *unter-sagen* 'to interdict,' whence *ich unter-sage*, never *ich sage unter*, *zu untersagen*, not *unter-zu-sagen*. Further, there is an invariable distinction of accent, those with a separable prefix accentuating the prefix itself, *unter-gehen* 'to go down,' the others as uniformly giving the accent to the verb, *unter-sagen*. Thus we have two streams of words, which, though they meet in a common bed, do not mix their waters, and by this distinction seem to justify us in referring them to different sources. Now all the verbs which we claim possess the inseparable prefix with the accent on the root syllable of the verb; on the other hand, to the separable prefix and its peculiar accent is regularly attached the notion of 'down or under.' Our views as to the origin of this other preposition do not belong to the present subject; and as we have enough upon our hands, we purpose to reserve them for another paper. We may observe, however, that the compounds with our own *unter-* seem to be the older occupants of the ground. In the old Norse Grimm expresses his belief that *undr-* is always inseparable; and at any rate it is not until the period of the Middle German that we meet with a first attempt to import the Latin *inter* (from *in*). This was for the purpose of creating a quasi-hybrid formation, which, however, in obedience to the law that holds in the physical world under like circumstances, soon died out. We allude to the use of *unter* as an equivalent to the Latin *inter* or French *entre* in the formation of reciprocal verbs, as *sich unter-küssen*, &c. in evident imitation of the French *s'entre-baiser* (see Grimm, ii. 878).

The Ang.-Saxon will also yield to our wooing. Here we find

the prefixes *on-* and *under-* unmistakeably asserting their relationship to each other by the similarity of power which they bring with them to the simple verb. *On-gitan* is translated by Dr. Bosworth 'to know, perceive, understand'; *under-gitan* 'to understand, know, perceive'; 2. *on-gynnan* 'to begin, undertake,' *under-gynnan* 'to begin'; 3. *on-secan* 'to inquire,' *under-secan* 'to seek under, to inquire, to examine'; 4. *on-wendan* 'to turn upon, &c., overthrow'; *under-wendan* 'to turn under, to subvert'; 5. *on-cerran* 'to turn, to turn from, to invert,' *under-cerran* 'to turn under, to subvert'; 6. *on-fon* 'to receive, take,' *under-fon* 'to undertake.'

Now it is plain from the translations: 'to seek under' in 3, 'to turn upon' and 'turn under' in 4, and 'turn under' in 5, that the lexicographer was anxious to give, in the first place, what he deemed a literal translation, and that in his endeavour to effect this object he was biassed by the supposition that the Ang.-Sax. prefixes *on-* and *under-* had the power which belongs to the two prepositions so written at the present time. In truth the words *subvert* and *overthrow*, for *over* is but a comparatival form of *up*, give strong evidence in favour of the power which we claim for the two Ang.-Sax. prefixes; and thus *up-turn* or *up-set* would have been the simplest translation. 'Under-turn' or 'turn under' are both rejected by the idiom of our language.

In what has been said, we have more than once assumed that the original meaning of the Latin *sub* is 'up.' But to this we shall not have the ready assent of all scholars. Those whose matured intellect has been more especially devoted to the Greek language,—and this condition applies to the great bulk of classical scholars both in England and Germany,—are very apt to have what we must consider an erroneous bias as to the power of this prefix. Grimm also (iii. p. 253) puts forward views in which we cannot agree. His sections 6. and 8. in that chapter seem to us to require remodelling; and we would put together as equivalent forms, Lat. *sub*, Greek *ὑπό*, Go. *uf*, Old and Mid. Germ. *uf*, Modern Germ. *auf*, Old Frisian *op* or *up*, Dutch *op*, Norse and Swedish *upp*, Eng. *up*. The Latin *sub*, as it stands superior to the rest

in having preserved the initial consonant, so also exhibits the true meaning of the verb with more clearness than its sister language the Greek. Its power is well seen when it is employed as a prefix to verbs, and also in its derivatives. Thus we have *sub-veh-* 'carry up' (see Caesar, B. G. i. 16), *sum-* (= *sub-im-*) 'take up' (opposed to *dem-* 'take down'), *sub-du<sup>c</sup>-* 'draw up' (sc. naves, opposed to *deduc-*), *sub-leg-* 'gather up,' *sub-leva-* 'lift up,' *sub-sili-* 'leap up,' *sub-sist-* 'stand up,' *sub-vert-* 'up-turn,' *sub-i-* 'ascend,' *suc-ced-* 'go up,' *suc-cing-* 'gird up,' *sub-veni-*, *succurr-* 'come up or run up to a person's support,' *suc-cut*i*-* 'toss up,' *suf-fer-* 'bear up, sustain,' *suf-ficit* the opposite to *de-ficit*, *suf-flu-* 'blow up,' *suf-fulci-* 'prop up,' *sug-ger-* 'heap up,' *sup-ple-* 'fill up,' *sur*g*-* (= *sur-ri*g*-*) 'rise up,' *sub-ri*g*-* 'raise up,' *sus-cip-* 'take up,' *sus-cita-* 'rouse up,' *sus-pend-* 'hang up,' *suspic-* 'look up,' *sus-pira-* = 'an-hela-', *sus-tine-* 'hold up,' *sus-toll-* 'raise up,' *sursum* (= *sub-vorsum*) 'upward.'

Surely then, so far as *sub* is concerned, Grimm is not justified in the assertion "that it is merely by the addition of the suffix *er* (as seen in *super*) that this preposition obtains its full sense of upward motion."

But let us look to the derivatives from *sub* and its representatives: as, *superi*, *superior*, *summus*, all of which distinctly denote 'elevation.' So in Greek, to say nothing of *ὑπερ*, we have in *ὑπατος*,\* an epithet of Jupiter on the one hand, and on the other the ordinary title in Greek writers of the Roman consul. Again, are not *ὑψος* 'height,' and *ὑψι* 'on high,' evidently connected with our preposition? But if these instances be not enough, all the Teutonic languages, with the exception of the Gothic, conspire in supporting our view, for the prepositions *uf*, *auf*, *op*, *up* and *upp* in the different branches of this family have a power too distinct and too

\* Yet the following statement has been made: "ὑπατος for ὑπερατος, like dat. *summus* for *supremus*." Would the supporters of such doctrines regard *postumus*, *primus*, *μετατος*, *πρωτος*, as contractions of *postremus*, *priorimus*, *μεσερατος*, *προτερωτος*? Again, when *ιωνη* is translated 'the lowest chord or note,' it must be remembered that the names employed in the Greek musical terminology are precisely the opposite to ours. Compare *νεανη* 'the highest note,' though the word in itself means lowest.

invariable for any doubt. And even in the Gothic, though Grimm would assign 'under' to the preposition as its primary sense, his own short list of compounds with *uf* (ii. 902) includes *uf-haban* 'sustinere' (hold up), *uf-brinnan* 'exardescere' (blaze up), *uf-graban* 'suffidere' (dig up), *uf-brikan* 'rejicere,' *uf-kunnan* 'cognoscere,' *uf-rōpjan* 'exclamare,' *uf-svōgjan* 'ingemiscere,' all of which contain senses such as would be suited to compounds of *ava*, and therefore may well reside in compounds with another preposition signifying 'up.' But if we pass from the Gothic to the Old German the evidence is of the clearest character. The following eleven verbs make up the *entire* list of Grimm (p. 897).

<i>uf-haben</i> 'supportare';	<i>uf-purjen</i> 'suscitare';
<i>uf-hefan</i> 'suspendere';	<i>uf-burren</i> 'attollere';
<i>uf-kan</i> 'surgere';	<i>uf-quēman</i> 'oriri, exoriri';
<i>uf-gienc</i> 'exiit';	<i>uf-richten</i> 'erigere';
<i>uf-kangit</i> 'adolescit';	<i>uf-stantan</i> 'surgere';
<i>uf-stikan</i> 'ascendere, scandere.'	

Again, the comparatival forms, Lat. *super*, Gr. *ὑπερ*, Go. *ufar*, Old Germ. *upar*, *ubar*, Mod. Germ. *über* with *ober* as an inseparable prefix, Old Sax. *obar*, Old Fris. *over* or contracted *ur*, Dutch *over*, Ang.-Sax. *ofer*, Eng. *over* and *upper*, Old Norse *yfir* and *ofr*, Swed. *öfver*, Dan. *over*, are not more regular in formation than consistent in sense. Grimm himself admits that they all express the idea of elevation; but if this idea did not already exist in the root, how could its introduction be effected by the comparatival suffix? how could the addition of a syllable signify 'more' or 'of two' bring about the marvellous metamorphosis of 'down' to 'up'? To admit this would be to admit that *after* should signify *before* and *nether* *above*; and thus all language would be subverted.

Still there remains a difficulty not to be passed over, in the fact that *sub*, *ὑπο*, and the Gothic *uf* often require the translation 'under.' The explanation we would offer is this, that movement upward is the first sense of *sub*, &c., but that when that movement reaches its limit, the body which had been moving 'up' towards a certain object, has attained the position of being 'under' it. Accordingly *sub murum ire*, means

'to go up to the wall,' but *sub nubo esse* 'to be under the wall.' We hang 'up' a chandelier; and the operation over, the chandelier is 'under' the ceiling. It is therefore habitual to find *sub* denoting 'under' when compounded with verbs of rest, as *subjacere*, *subesse*; and if it be also at times found with this sense in verbs of motion, it should be recollected that the mere verbs of 'putting,' though as verbs of motion they should require the accompanying preposition to take an accusative alone, yet often allow the case of rest (Abl. in Lat., Dat. in Greek) to supplant the case of motion. Thus we find *collocare in navi*, *in cubili*, *in custodia*, where the strict theory of grammar would rather demand an accusative, *in navem*, &c. In the same way the syntactical rule which justly admits a dative after verbs compounded with prepositions of rest, as *campus interjacet Tiberi ac moenibus Romanis*, is extended also to verbs of mere putting, as *anatum ova gallinis supponimus*; and this with some reason, seeing that the act of putting is momentary, and the mind prefers to dwell on the permanent state of things which follows. Hence we find that *submittere*, though strictly signifying 'to send up,' as *Terra submittit flores*, is also used of 'putting under or down,' especially in the perfect participle, where the action is over. Such a practice is well calculated to lead to equivocal results. Thus *submissus* is 'upraised' in Silius Italicus, 'lowered or low' in Cicero and Caesar. But for the most part the verb which it accompanies, by its own nature prevents ambiguity, as *submergere*.

There is yet another point of view from which we are apt to attribute to *sub* the idea of 'under.' In the various processes of undermining, as by digging, the action of water, &c., the agent is of course below; but on the other hand the action is directed upward, so that *sub* is still in its proper place. A man in a cave may dig downward or upward. It is only in the latter case that the operation can with strict propriety be expressed by *suffodere*, *undermine*, *untergraben*.

In Greek the use of *ὑπό* as 'under' in compounded verbs was carried to the greater excess, because there lay at hand the unambiguous *ἀνα* to express the notion of 'up.' But even

the Greek has distinct traces of the original power of *ὑπερ* in compounds, as *ὑποδεχομαι* 'I take upon myself, undertake,' *ὑποσχνεομαι* the same, *ὑπεχω* 'I uphold,' *ὑπολαμβανω* 'I take up, apprehend,' (ὑπολ. *ἱππον* 'pull up a horse'), *ὑφιστημι* 'I support an attack' = *subsistō*.

But to leave this digression. In dealing with the German *unterhalten* we gave for one of its translations 'to entertain,' a word which in power is nearly equivalent to 'sustain.' As 'sustenance' is connected with the one word, so we have the idea of food implied in the phrase 'good entertainment for man and horse.' Even to entertain in the sense of 'amusing' is to keep up the interest and spirits of friends. But the word *entertain* belongs to the Norman element of our language, being the representative of the French *entretenir* and the Italian *intertener*. We are thus brought to the Latin domain, and as *tenere* is the precise equivalent in sense of the German 'halten,' the question arises whether there can be any connection in blood, as there is undoubtedly much external similarity between the Latin *inter* (Fr. *entre*) and the German prefix *unter* 'up.' *Enter-prise*, *entre-prise*, *entreprendre* compared with *unter-nehmen* suggest the same inquiry, since the verb *prendre* is identical with the Latin *prehendere* or *prendere*. But we have also the poetical *emprise*, which conducts us in like manner to the Ital. *impresa* and the verb *imprendere* 'to undertake.' This verb is the more interesting as it also has the sense 'to learn,' thus giving a double surety that its prefix is connected with the particle *ava* 'up.' But besides this, we are led to assume that the Latin language also, some time or other, in some part of Italy, possessed two verbs of nearly equal import, *im-prendere* and *inter-prendere*, where we have an exact counterpart in the prefixes to the German *ent-nehmen* and *unter-nehmen*.

Invited in this decided manner to the consideration of the Latin compounds with *inter*, we have found among them nearly all the varieties of power which *ava* and its representatives possess. At the same time the Latin, like the German, has also compounds with a second *inter* of distinct origin. With this admission we lay claim to the following: *Intel-lig-*

we translate 'to pick or gather up,' and hence 'to perceive'; *inter-misce-* 'to mix up,' *inter-turba-* (Plaut., Ter.) 'to stir up' (for the true sense of *turba-re* is simply 'to stir,' hence *turbida aqua* 'muddy water'). *Inter-jung-* (equos, boves) 'un-yoke,' is a distinct example of *inter* in the to us interesting sense of reversing an act. As the literal meaning of *jungere* is rather 'to yoke' than 'to join,' this verb truly represents the German *ent-jochen*. *Inter-quiesc-* (Cato, Cic.) 'rest after labour' = *ava-παυ-* (r.) *Inter-dic-* 'forbid,' *inter-mina-* (r.) (Plaut., Cic.) 'forbid by threats,' may be placed beside *entsagen* 'to renounce' and *unter-sagen* 'to forbid, to interdict'; and with the same we may perhaps class *inter-pella-*. As the German *ent-* often signifies 'escaping, disappearance,' so we find *inter-mor-* 'die off, die out, swoon away' (Cato, Plin., Cels.), *inter-neca-* 'kill off so that none are left' (Plaut.), *inter-fring-* 'break off, snap' (Cato, 44\*, but not Pliny, for in xvii. 18 or 30 he is only quoting Cato); *inter-aresc-* (Cic. Vitr.) 'dry up' (comp. *ava-ξηπαυ-*); *inter-bib-* 'drink up' (Plaut.); *inter-mitt-* + 'leave off' (comp. *unter-lassen*, Dutch *ont-leten*, &c.); *inter-rump-* 'break off' (comp. *unter-brechen*); *inter-stingu-* (Lucr.) lit. 'stamp out,' 'extinguish'; *inter-ter-*? 'destroy by rubbing,' a verb not itself producible, but implied in its derivatives *inter-tri-gon-*, *inter-tri-mento-*, *inter-tri-tura-*; *inter-cid-* 'fall away, slip away, escape,' about which there can be less doubt, seeing it is so frequently used of 'slipping out of the memory, being forgotten,' and thus exhibits a peculiarity common to the German verb *ent-fallen*; *inter-frigesc-* (Vat. Fragn. § 155) lit. 'die of cold,' came to signify 'become obsolete or forgotten.' This metaphor brings to mind such passages as: *Crimen de nummis caluit re recenti, nunc in caussa refrixit*, Cic. p. Planc.; *illi rumores Cumarum tenus caluerunt*, Coel. ad Cic. For a time a word is warm with life, in the end it dies of coldness and neglect. *Inter-im-* 'take off, i. e. kill' (comp. *av-aιρε-* and *ab-sum-*); *inter-fic-*

\* Speaking of the boughs of the olive-tree. So Ovid has *infringere lilia*, Cic. *infringere florem dignitatis*, while Heinsius and Bentley would read in Horace *teneros caules alieni infregerit horti*. All this seems to prove that *infringere* 'to snap,' has an *in* = *ava*.

† *Intermittere ignem* 'to let the fire out,' Cato.

'put out of the way,' i. e. 'kill'; *inter-i-*, 'pass away,' i. e. 'die' (comp. the expressions: 'he is gone, decessit'). About the last of this series we had for a time much doubt, which was raised by a consideration of the German *unter-gehen*, lit. 'to go down, sink,' and hence applied to the 'setting of the sun, &c.' and by an easy metaphor to 'dying.' Had the Romans ever used *inter-ire* as they do *occidere* of the 'sun going down,' we should scarcely have doubted that it attained the sense of dying in this way, and then we must have admitted its substantial identity with the verb *untergehen*. But this verb has a separable prefix with the accent on it, so that we could lay no claim to it.

In our enumeration we have omitted many compounds with *inter*, though fully satisfied that they belong to our preposition, as *inter-clud-* 'shut off,' *inter-nosc-* 'know one from another' =  $\delta\alpha\text{-}\gamma\iota\gamma\eta\omega\kappa\text{-}$ , *inter-sepi-* 'fence off,' *inter-cid-* 'cut off,' *inter-vert-* 'divert,' *inter-pung-* 'point off or separate by a point'; *inter-scind-* 'cut off.' At the same time we feel that such words admit of an interpretation by means of the ordinary *inter*, so that they should rather wait for a decision upon the words previously quoted, than be adduced in proof of our doctrine\*.

We next direct our thoughts to the sense of 'again,' so familiar in compounds with the Greek *ava*. This sense serves to explain the strange verb *inter-polare*, and the adjective *inter-polus* (or *interpolis*), from which it is evidently derived. Forcellini is no doubt right when he says, 'proprium artis fullo-nicac,' which is fully supported by the phrase, *togam praetextam quotannis interpolare*, Cic.—and probably he is also right in connecting it with *polire*, for this word also belongs to the same business, being the equivalent in form and meaning of our own verb to *full* (cloth), whence the substantive *felt*. Thus *inter-polus*, strictly used, should signify, 'fullled anew,' and accordingly we find it so used by Cicero's friend, the lawyer Trebatius: *Si vestimenta interpolata pro novis emerit* (Dig. xviii. i. 45). Again when Cicero (in *Verr.* ii. 1. 61) uses the word of one who having made an erasure in his books subsequently polishes up the rough surface in order to hide the fact of era-

\* The same argument applies to many German verbs, as *unter-scheiden*.

sure and substitute new words, the verb in itself denotes only the repolishing, and not the interposition of new matter. It is only in later times that the notion of *inter* 'between,' was able to bias the interpretation. In Plautus at any rate, the word, used metaphorically, is simply 'to vamp up anew, to furbish up old things and give them a new shape.' Pliny perhaps may have felt the wrong bias when he uses the word *miscetur* in the passage about the plant broom (*spartum*): *Est quidem ejus natura interpolis, rursusque quam libeat vetustum novo miscetur.*

We next consider *inter-roga-*. This word is commonly translated 'to ask,' but this is to ignore the prefix; a neglect the less pardonable, as no family of words exhibit in their prefixes a more distinct power than the other compounds of *roga-*, *e-roga-*, *pro-roga-*, *in-roga-*, *sub-roga-*, *ob-roga-*, *ab-roga-*, *ar-roga-*, *de-roga-*, *prae-roga-tiva-*. Our theory on the other hand secures to this *inter* a very clear meaning of its own, if we class it with such verbs as *ava-κριν-*, *unter-suchen*. Nay, we find its representative in the old Germ. *int-phragen* 'requirere,' where the *int* is in immediate relation to *int-er*; and the German verb *fragen* has probably the same root as *roga-re*. Moreover the meaning we claim for *interroga-* exactly accords with its use in legal language, viz. the searching examination of witnesses and suspected persons. See the Digests, Livy and Tacitus; and Forcellini sub v. *interrogatio*. Among the Romans legal terms often passed into the language of common life, and of course with much carelessness, so that *interroga-* is often found usurping the place of the simple verb. *Inter-vis-* (Plaut.) admits of similar explanation. As *vis-* means 'go and see,' so *inter-vis-* means 'go and hunt up, go and see thoroughly into.' The idea of 'through,' which is expressed by the prefix of *ava-τιτρα-* is often found with *inter* in Lucretius, as *inter-fod-* 'dig a passage through' (iv. 716), *inter-fug-* 'fly through' (vi. 332), and *inter-datus* 'distributed through' (iv. 868). For the last compare *ava-διδωμι*. So also *inter-spira-* 'breathe through' (Cato), *inter-luce-* 'shine through' (Virg.), *inter-luca-* 'let the light through' (Plin.), *inter-fulge-* 'shine through' (Liv.).

Having thus been brought back to the region of the Latin language, and endeavoured to re-establish the long-ejected *inter* 'up,' &c. in the possession of its rights, we are naturally led to cast an eye back to what has been said of Latin prefixes in the earlier part of this inquiry; and the retrospect will repay us in some measure for the trouble. If our views have been right, it follows that our prefix *inter-* is but a comparative of the prefix *ad-* or *in-* 'up,' and thus their compounds may possibly exhibit instances parallel to the

Ang.-Sax. on-gitan 'to perceive,' under-gitan 'to perceive';

on-secan 'to inquire,' under-secan 'to inquire';

Germ. ent-lassen 'to let off,' unter-lassen 'to leave off';

ent-sagen 'to renounce,' unter-sagen 'to interdict';

where, as the forms differ solely in the unimportant addition of a comparatival suffix, so the meanings are nearly identical.

Such are found in Latin also. We do not refer merely to the theoretic verbs *imprendere* and *interprendere*, to which our English nouns *emprise* and *enterprise* conducted us, but to pairs of words well established in the Latin vocabulary:

ad-misce- 'mix up,' inter-misce- 'mix up';

ac-quiesce- 'rest after labour,' inter-quiesce- 'rest after labour';

ad-aresce- 'dry up,' inter-aresce- 'dry up';

ad-bib- 'drink up,' inter-bib- 'drink up';

ad-im- 'take away,' inter-im- 'take away'\*

and perhaps also to

in-cid- 'cut off,' inter-cid- 'cut off' ;

in-fring- 'break off, snap,' inter-fring- 'break off, snap.'

It will have been observed that our instances of compounds with *inter* have been drawn in not a few instances from the older writers Cato, Plautus and Lucretius. This is to be accounted for on the reasonable ground that the more familiar preposition *inter-* was gradually intruding itself upon the minds of the Romans to the detriment of our *inter-*. A preposition

\* The latter verb is only used in the sense of death taking a person off, but even here compare Horace's two expressions, *Mysten ademptum*, and *Asdrubale interempto*.

which has a separate existence, and may be used before nouns as well as in composition with verbs, has a great advantage in such an encounter over one which occurs only as an inseparable prefix to verbs. Hence our *inter* gradually lost much of its vitality, so that it was no longer competent to form new compounds with it; and those existing, one after another, disappeared. Under these circumstances the old authors naturally contain a larger supply of such compounds than those of later date. The same state of things exists in the German language, where it is now much more practicable to establish a new compound with *unter*, signifying 'under,' than with the inseparable *unter* which leaves the accent for the following syllable.

On reviewing what has been here written, the fear suggests itself that the mind may revolt against a theory which involves the doctrine that prepositions of different origin and power frequently assume an identity of form. For example we have—

Latin. . . . .	<i>ad</i> = to, Eng.	another <i>ad</i>	= <i>ava</i> .
	<i>in</i> = in or on, Eng.	— <i>in</i>	= <i>ava</i> .
	<i>inter</i> from Lat. <i>in</i>	— <i>inter</i>	akin to <i>ava</i> .
Ang.-Sax. . . . .	<i>on</i> = our <i>on</i>	— <i>on</i>	= <i>ava</i> .
	<i>under</i> = our <i>under</i>	— <i>under</i>	akin to <i>ava</i> .
	<i>at</i> = our <i>at</i>	— <i>at</i>	= <i>ava</i> .
Eng. . . . .	<i>un</i> = <i>av</i> privative	— <i>un</i>	= <i>ava</i> .
Germ. . . . .	<i>ent</i> in <i>ent-zwei</i> = <i>in</i>	— <i>ent</i>	= <i>ava</i> .
	<i>unter</i> = our <i>under</i>	— <i>unter</i>	akin to <i>ava</i> .
	<i>an</i> = our <i>on</i>	— <i>an</i>	= <i>ava</i> .

Nay, the Greek *ava* itself seems to represent two independent particles; for, besides the ordinary preposition, we have something very like the Gothic *ana* (= our *on* and *in*) in such phrases as *ava στομα εχειν* 'in ore haberc,' *ava θυμον εχειν* 'in animo habere,' *ava τον πρωτον ειναι* 'in primis esse,' examples we take from L. and S.'s Lexicon, but with our own translation. A similar power exists in *ava-κολλα-* 'glue on or to,' &c. But if such confusion be startling, an examination of other prepositions would lead to similar results. For example, the Latin *di* or *dis*, Greek *δια*, Germ. *zer*, appears in Ang.-Saxon and old Frisian as *to*, and thus encounters that other preposition *to*, which we still possess, corresponding to the German *zu*.

Both are used in these languages as prefixes to verbs. Thus in old Frisian we have *to-delva* = 'zu-graben,' 'dig up (earth) and throw it against (an object)', and *to-delva* = 'zer-graben,' 'dig to pieces'; in Ang.-Sax. *to-dælan* 'attribuere,' with *to-dælan* 'disjungere'; *to-weorpan* 'adjudicere,' with *to-weorpan* 'disjucere'; *to-clevan* 'adhaerere,' 'cleave to,' with *to-cleran* 'diffindere,' 'cleave in two.' In this last example the confusion is increased by equivocal prefixes falling in with verbs no less equivocal. Anglo-Saxon scholars may perhaps be able to say whether there was a difference of accent to distinguish such verbs. Still in written prose the only security against error was in the context. Such a state of things must have been highly inconvenient; and the struggle in Ang.-Saxon between the two prefixes appears to have ended in the utter annihilation of both sets of compounds, for we no longer possess a single verb compounded with either the one *to* or the other, at least as a prefix.

Another marked example occurs in the Irish language. Here two prepositions originally distinct in form, and directly opposite in power, *de* 'from,' and *do* 'to,' have for the most part (Kilkenny excepted) fallen into an awkward identity of form, *do*; so that nothing but the variety of accent and the sense of the adjoining words are left to distinguish them (see Leo, *Ferienschriften* 1852, p. 195).

In the Latin language *per* in *perfidus* seems to represent the Greek *παρα*, but *per* in *per-fidelis* the Greek *περι*. In the same language the prefixes *de* 'down,' and *di* or *dis* 'in two,' are constantly interchanging their forms, so that often the sense alone is a guide to the etymology of a compound. Similarly the prefix *in* 'not,' of *insanus*, is in form indistinguishable from the *in* of *inire*. Thus *infactus* represents two different words, as also *invocatus*, and according to our lexicons *insepultus* also.

In the same way the Greek *ανα* and *αν-* privative become one externally when prefixed to a word with an initial vowel, so that *ανισοω* might *a priori* signify, either 'I render unequal,' or 'I equalise again.'

Another fear which weighs upon us is, lest it should be sup-

posed that we would derive all the particles we have dealt with from the Greek *ava*. The habit of treating one language as deduced from another has been carried, we think, to a most unreasonable length. Sometimes we are told that the Latin is derived from the Greek; at another, that it is made up of two elements, one Greek and one Celtic. No doubt it is easy in such cases to produce a large store of words more or less similar in the compared languages; but this proves only a connexion between them, not that one stands in the relation of daughter to the other. To call them 'sisters' would be a better metaphor, though even this is somewhat objectionable, for in the life of a language there is no such breach of continuity as between a parent and a child. The Greek, the Latin, the Celtic, and Teutonic races, not to speak of others, have a large amount of common property in language, which with small exceptions they no way owe to each other, but have received from their ancestors. Were it possible to trace up each variety of language spoken by these races, we should probably see the similarity gradually increasing and at last merging in identity.

In conclusion, we should observe, that a consideration of the arguments put forward in this paper will show that they ought not to be considered as a chain, where weakness in one link would endanger the continuity of the whole, and so invalidate all our results. Their nature is such that they constitute rather a close network, and the presence of a rotten thread here and there noway threatens disunion, the adjoining meshes compensating for the deficiency. Or, in plainer English, we would ask any one who may have had his doubts about isolated points of the argument, to ask himself whether these doubts are not removed by other parts of the paper, for each branch of the discussion has its bearings upon the other branches. It is a common fault in controversial writings to direct the chief efforts to the demolition of an opponent. This objection, we hope, is not applicable on the present occasion. Grimm's theory in favour of *avrī* has of course been noticed, but was soon thrown out of view; and nearly all that has been written has had for its object rather to construct than to destroy.

## PHILOLOGICAL SCRAPS.

[Read March 24.]—In the paper which I recently read, on the representatives of the preposition *ava*, a claim was put in for the Latin *ad* in certain compounds, and among these appeared *adaequare* ‘to raise to a level (with).’ Such is certainly the ordinary meaning of the word; but there occurs in Livy, i. 29, the phrase “*omnia lecta solo adaequat*,” and we have no note in Alschefski’s edition of any various reading. One sentence such as this, if unquestioned, would sadly damage the theory as regards the particular compound. I believe however that Livy wrote, not *adaequat*, but *aequavit*. At any rate the phrase ‘*aquare solo*’ is the one in ordinary use. Forcellini quotes it from Velle. ii. 4; Tac. Ann. i. 51; and in a metaphorical sense from Livy himself, vi. 18, *Solo aquare dictaturas et consulatus*. Moreover, a present *adaequat* is out of place in the chapter of Livy, every other verb of the narrative throughout the chapter being a past tense; and in the very clause where the text gives us *adaequat*, it has *dedit* added to it by the conjunction *que*. Accordingly one of the Vossian MSS. substitutes *adaequabat*, but the sense rejects an imperfect past, which can be no equivalent for an aorist. Again, *AEQVAVIT* and *ADAEQVAT* consist of the same number of letters, while *A*, the second *v*, and *T*, occupy precisely the same places. Further let it be observed that *q* of the first corresponds to *a* in the second, and conversely the second *a* in the first to *q*. Now these letters as written by the Romans have considerable likeness. The form of the first letter in the old Roman alphabet being *A*, if the triangle was at all rounded in quick writing, the identity became complete. It is in this way that our current *a* and *q* have little difference, except in the lengthened tail of the latter. Another instance of a confusion between *aquare* and *adaequare* occurs in the MSS. of the 8th book *De Bello Gallico*, c. 41, where also we find a similar doubt about the readings *aquare* and *adaquare*; two words which again assert rival claims in Caes. B. C. i. 66; and we much doubt the existence of the latter verb, when we look at *lignari*, *materiari*, *pabulari*, *frumentari*.—T. HEWITT KEY.

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February 24,

THOMAS WATTS, Esq., in the Chair.

EDWARD BULLER, Esq., of Dilhorn Hall, Cheadle, Staffordshire; EDWARD B. EASTWICK, Esq., F.R.S., Member of the Asiatic Societies of London, Paris, and Bombay, and Professor of Oriental Languages and Librarian in the East India College, Haileybury; LORD ROBERT MONTAGU, M.A. Triu. Coll. Cambridge, of Cromore, Port-Stewart, Coleraine, Ireland, were elected Members of the Society.

The following Paper was read:—

“ On English Etymologies:” by HENSLEIGH WEDGWOOD, Esq., M.A.

To BEDIZEN, DIZEN.—The only derivation suggested for these words is the prov. E. to *dixe*, to put tow or flax on a distaff, to clothe the distaff with tow, a metaphor which gives a very inadequate explanation of the signification required.

Perhaps *bedizen* may be an adoption of the Fr. *badigeonner*, to rough-cast or colour in lime wash, erroneously modified in form, by the analogy of *bedaub*, as if it were derived from a simple to *dizen*. The passage from a soft *g* to a *z* or equivalent *s* is of frequent occurrence, and in Polish the two sounds are expressed by the same letter with a diacritical mark. So the It. *prigione* corresponds to E. *prison*; Venet. *cogionare* to E. *cozen*; Prov. Fr. *éméger* to E. *amaze*.

Then as to meaning, the idea of being plastered over with ornament is precisely the metaphor conveyed by *bedizen*, the apparently compound form of which would lead to a simple *dizen*, to load with finery or ornament.

MUCK, MEEK.—These words are united by the root *mok*, copiously developed in the Slavonic languages in the sense of wet or moisture, giving Bohem. *mok*, liquid, steep for flax; *moknauti*, *mokwati*, to be wet; Bohem. & Pol. *mokry*, wet; Pol. *moknac'*, *namakac'*, to soak, to steep, to dip. Then, as a large class of things become soft by soaking, Pol. *miekzac'*, to soak, to soften; *namiekac'*, to become soft with lying steeped; *miekki*, soft, tender. The same connection of ideas may be seen in the It. *molle*, soft and also wet; Fr. *mouillir*, to wet, from Lat. *mollis*, although in this instance the development of meaning appears (perhaps erroneously) to have taken place in the contrary direction. In Swed. *mjuk*, soft, tender, pliant, docile, we see the passage to a moral sense, which is alone preserved in the modern E. *meek*\*.

The identity of the Slavonic *mok* with E. *muck*, the urine and wet dung of cattle, is indicated by the proverb, 'as wet as muck.' The Isl. has *myki* or *mykia*, signifying muck or manure, and also softening; *mykia*, to manure, to soften, to mitigate; while it has lost the intervening idea of wet or maceration.

Besides the forms derived from a root *mok*, the Slavonic languages have others in which the *k* is exchanged for an E. *ch*, as Bohem. *moč*, moisture, urine, Pol. *mocz*, urine (both pronounced *motch*); *mociti*, *moczyć'*, to wet, to soak, to make water, the equivalents of Gr. *ομιχεῖν*, Lat. *mingere*, *mejere*, Pl. D. *miegen*, A.-S. *micgan*. In the same way the G. *seiche*, urine, seems connected with E. *soak*. In connection with this secondary form of the root must be taken A.-S. *meox*, filth, whence E. *mixen*, a dung-heap, and the Devonshire *mux*, the wet mud of the roads.

\* It was formerly used in the ordinary sense of softness:—

His heart is hard that will not *meke*

When men of mekeness him beseke.—R. R.

—will not soften—in the original *n'amollie*.

In the Bohem. *mociti*, Pol. *moczyć*, *namakac*, to steep, to soak, may also be pointed out the root of the Lat. *macerare*.

**WORT.**—This word is applied to two kinds of objects between which there is no apparent connection, viz. the liquor made from an infusion of malt prepared for brewing, and secondly a herb, as cole-wort, rag-wort.

The connection is supplied by Pol. *warzyć* (apparently from *gwarzyc'*, to hum, to buzz), Bohem. *wariti*, Lith. *werru, wirti*, to boil, to bubble up, to *well*, to brew, parallel with Lat. *fervere* and W. *berwi*, to boil, whence *berwedd*, a boiling, and *berweddu*, to brew. In the former sense then *wort* must be understood as a boiling or decoction of malt equivalent to the W. *berwedd*; and thus the E. *brew*, and *wort* the liquor which forms the subject of the operation, are brought again into radical connection, though so unlike in outward form.

The second signification of *wort* may be illustrated by the Pol. *warzywo*, pot-herbs, Bohem. *wariwo*, pulse, or any boiled dish of food, probably parallel with W. *berwy*, cresses, eatable herbs, although now applied to herbs eaten uncooked.

According to this view *wort* must originally, like Bohem. *wariwo*, have signified simply a boiling, materials for boiling, pot-herbs, and though now applied (in the names of plants) to any kind of herb, it seems properly to signify culinary herbs, and especially those of the cabbage tribe. Thus *wurs* is rendered by *olus* in the Gloss. Rab., and in Chaucer 'a bed of wortis' is a cabbage bed. Perhaps the A.-S. *wyrt*, Du. *wortel*, G. *würzel*, a root, in some parts of Germany specifically applied to the carrot (as the eatable root before the introduction of the potato), may be explained on the same principle, as having arisen among a people with whom carrots or turnips were a more important article of diet than cabbages. With such races the term signifying a boiled dish of food would be applied to eatable roots rather than herbs, and thence might be extended to roots in general, as E. *wort* to herbaceous plants.

**GREASE.**—Fr. *graisse*, Gael. *creis*. The origin of this word, if we are to trust the evidence of the Slavonic languages, seems to point to a period of civilization at which the idea of personal

ornament was satisfied with daubing oneself with mutton-fat. We find in Polish, *krasa*, colour, hue, beauty; Bohem. *krasny*, beautiful, excellent; Pol. *krasic'*, *okrasic'*, to adorn, embellish, to season with fat or grease; *okrasa*, ornament, and also fat or grease. The application of the word to colour (and in the Russian equivalent specially to the colour *red*) shows the primitive source of the signification of beauty, and therefore if there be any real connection between the senses of grease and ornament belonging to the word in Polish, it is plain that the former must be derived from the latter, and not *vice versa*.

STUD, PONY.—We ought not to be surprised at the derivation of words relating to horses from nations of the Slavonic stock, whose open plains rendered the breeding of horses so important an element of the national life. There can be little doubt that E. *stud* is from Pol. *stado*, a collection of breeding horses, a herd of cattle, flock of birds, covey of partridges, &c. ; the restriction of the term in E. to the single case of horses arguing strongly in favour of its being borrowed (whether immediately or no) from the language in which it is applied to a collection of animals in general. From *stado* is formed *stadnik*, a stud-horse or stallion, the male provided for a stud or troop of mares; and doubtless the G. *stute*, a mare, is from the same source, signifying perhaps one of the *stud* belonging to a single male.

Perhaps E. *pony*, which is quite unaccounted for, may be another instance of the same influence, answering to the Pol. *konik*, the diminutive of *kon*, a horse, in the same way as E. *poll* to Icel. *kollr*, the top of the head.

BRUSH.—The verbal root corresponding to E. *break*, together with modifications in which the final *k* is exchanged for an *s* or a *t*, is widely spread among European languages. We may cite as examples Goth. *brikan*, Gael. *bris*, *brisid*, Fr. *briser*; Isl. *briota*, to break; Isl. *brista*, to fly in pieces; and from these a numerous class of substantives are formed signifying fragments, remnants, rubbish, refuse, as G. *brocken*, fragments, crumbs, scraps; It. *bricia*, a crum; E. *brokaly*, broken victuals; *brokell*, rubbish (Halliwell); Langued. *brico*, *brizo*; Prov. *briga*,

*briza*, a crum, morsel, fragment; Langued. *brizal*, small bits, dust; *brisal* de carbon, charcoal dust, as in ord. Fr. du *bris* de charbon de terre, coal-dust; prov. E. *briss*, *brist*, dust, rubbish; G. *brose*, *bröslein*, *brosem*, a crum, whence *bröselen*, *bröselen*, synonymous with *bröckeln*, to crumble; Piedm. *brosse*; Swiss *bruske*, *bruschge*, remnants of straw or hay, orts; It. *brusco*, a splinter of wood, fescue or mote; Sp. *broza*, chips, dust, rubbish, bushes, brambles; Catalan. *brossa*, *quisquiliae*, sordes, faex, whence *brossar*, detergere. In like manner we find *brush* in Chaucer for the bits of dust or flue which one removes from one's clothes:—

(Agea) seyd, Sir, by your speche now right well I here  
 That if ye list ye may do the thing that I most desire,  
 And that is, this your heritage there you likid best  
 That ye might give: and ever among, the *brush* away she pikid  
 From her clothes here and there, and sighid therewithall.

Chaucer. Beryn.

While cajoling her husband she kept picking the *brush* or bits of flue from her clothes to hide her embarrassmcnt.

To *brush* then is radically to clear away fragments, to dust, and a brush is an instrument designed for that purpose. The manifest identity of G. *borste*, a bristle, with *börste*, *bürste*, a brush, renders it difficult to separate the etymology of *brush* and *bristle*. It would seem then that bristles are so named from their principal employment in whisking off *brist* or dust. The Du. *borstel*, a bristle, is thus literally a duster, whence *borstelen*, to whisk, to brush, is a secondary formation.

On the other hand, we seem to arrive at the meaning of *brush* in *brushwood*, and of the Fr. *brosse*, by a somewhat different train of thought from the same starting-point. From forms like Isl. *briota*, *brista*, we have Sp. *brotar*, to break out (as an eruption), to bud, *brote*, *broton*, a bud, a shoot; Langued. *brout*, *brou*, a slip or twig, brier; Bavar. *bross*, *brosst*, a bud, a sprout; *brossen*, *brossten* (hervor brechen), to sprout; and from forms in *k*, It. *brocco*, a broken stump of a branch, a shoot or stalk of a herb; *sbrocco* or *sprocco*, a little stick; Langued. *broco*, a stick, a shoot, a slip; *brouketo*, a splinter of wood, reed, flax, or the like; Bret. *bruk*, Swiss

*bruch, brusch*, Langued. *brus*, heath (a plant composed of small twigs), Fr. *brosse*, a brush,—a brush here signifying a collection of twigs; *brossettes*, small heath whereof head brushes are made (probably rice straw), Cotgr.; *brossailles*, little bushes of thorns, bundles of twigs, remnants of sticks and twigs where bavins or faggots have lain; Bret. *brous* (= Sp. *brote*), a bud, twig; *brous-kaol*, i. e. cabbage-shoots, broccoli; *brous-koad*, twig wood, brushwood. If we remark how many of the words in the foregoing collection are represented by equivalents in which the *r* has been lost (as Fr. *brosse*, a bush; Sp. *broton*, Fr. *bouton*, E. *bristle*, Isl. *busti*), it may not be thought unlikely that the primitive signification of E. *besom*, like that of *brush*, may be an implement to clear away rubbish, from a form like G. *brosem*, a crum, fragment.

**GOS SOMER.**—The only difficulty here is the first syllable, as the German names, *sommer-fäden*, *fliegende sommer*, *Mäthensommer* (from their appearing about St. Matthew's day), or simply *sommer*, show that the latter part of the word has reference to the season at which the phenomenon appears.

Another German name is *Marien-fäden*, *Unser lieben frauen fäden*, Our Lady's threads, or Lady threads, as it would have been popularly rendered in English, from the legend that they are the remnants of the Virgin's winding shet, which fell away in fragments when she was carried up into heaven. This legendary connection of the phenomenon with the Virgin, or Mother of God, leaves no doubt with me that the name must be explained 'God's summer,' in the same way that the little beetle called Lady-cow (or Lady-bird; when the reference to the Virgin being no longer understood, the name became devoid of meaning) becomes in Brittany 'La petite vache du bon Dieu,' God's little cow. In German it is called *Marien-käfer* or *Gottes-kühlein*.

**BRACES, BREECHES.**—These words applied to articles of dress of so different a nature have a common origin in the verbal root *brak*, signifying strain, compression, binding, fastening. This root is exemplified in E. *brace*, to strain, to draw tight; a bracing air is an air drawing up the vital powers and giving them spring and vigour. It. *braca*, E. *brace*, is a

short rope holding up a weight, or exerting or resisting a strain on board a ship. The main brace is the rope holding up the main yard, and in like manner the braces in dress are the straps holding up the trowsers and hindering them from bagging. A *bracket* is properly a cramp-iron holding things together, and then a small stand, fastened by a cramp-iron to a wall. Brackets in printing are claws holding together an isolated part of the text. Fr. *brague*, a mortice for holding pieces together (Cotgr.) ; Piedm. *braga*, an iron for holding or binding anything together, also, like *braca* in ordinary It., a horse's twitch. In a similar sense the O. E. had *brake*, a horse's bit, an instrument of torture, a frame for confining horses or cattle while shoeing ; in all of which the notion of curbing, confining, constraining, is conspicuous.

The oldest form of *breeches* is given us in the Lat. *braccæ*, passing in the Romance languages into the forms *brache*, *braga*, *braia*, *bragues*, *braies*. The development of the signification from the notion of binding is seen in the Piedmontese *braghé*, a bandage or truss for a ruptured person ; Fr. *braie*, *braies*, a twitch for a horse, bandage or truss for rupture, clout for a child, drawers. It must be supposed that breeches were originally a mere bandage (as indicated by the Lat. *subligar*, *subligaculum*), wrapped round the hips and brought beneath between the legs.

WISE, GUISE.—In these words we have the Teutonic and Romance forms of a root which probably belongs originally to the Celtic stock. The W. *gwis*, Bret. *giz*, *kiz*, have the same signification of mode, custom, manner, fashion. In Gael., where the W. *gw* is regularly replaced by *f*, the corresponding term is *fios*, with the sense of notice, intelligence, knowledge, information. It would not be easy to trace the connection between these scnses were it not for the Breton, in which it is manifest that *giz* or *kiz* must fundamentally signify footsteps, traces. Thus 'retourner sur ses pas' is translated by Troude 'distréi war hé *giz*', corresponding exactly to the W. 'troi in ol,' to turn on onc's traces, to turn back. 'Mond war hé *giz*', retourner en arrière, Legonidec. But the trace or track of a person indicates the way or road which he has followed, and

these again afford the most natural metaphor to express the manner of doing a thing.

Early to bed and early to rise,  
Is the *way* to be healthy and wealthy and wise.

The word method also (*μεθόδος*, from *όδος*, way) is the Gr. translation of the same metaphor. We may therefore consider it as established that the primitive meaning of W. *gwis*, Fr. *guise*, G. *weise*, E. *wise* or *guise*, in the sense of mode, fashion, or method, as well as of the Breton *giz* or *kiz*, is track or path.

By turning the noun signifying 'way' into a verb is expressed in the simplest manner, to show the way, to direct, guide, instruct, inform. So from W. *ffordd*, the way, is formed *fforddio*, to point out the way, to direct ; and in like manner, from the primitive sense of G. *weise*, viz. track or path, would be formed *weisen*, to show the way, to point out, to make one perceive a thing. Hence E. *way-wiser*, a guide, an instance of a not uncommon tautology, in which the vernacular designation of the radical idea is added to a synonymous or derivative term of which the essential signification is no longer manifest, as in Mongibello, formed by adding the Italian to the Arabic word for mountain, by which last doubtless Etna was known to the Saracen frequenters of the coasts. In *weisen*, to show, to let see, to make one perceive a thing, the radical *weis* seems to express the condition of one who perceives ; whence the expressions *weis machen*, to acquaint one of a thing, to give him notice, or inform him of it ; *weis werden*, to be apprised of a thing, to know or get knowledge of it.

Thus we are brought to the meanings of the Gael. *fios* above given, the identity of which with Bret. *giz*, in original meaning as well as in form, is further supported by the derivative *fiosraich*, to inquire, to *investigate*, which last, it will be observed, is formed in an analogous manner from *vestigium*, a trace or footprint. From *fios*, notice, knowledge, is formed *fiosach*, knowing, expert, intelligent, answering to the G. adj. *weise*. The *wise* man is essentially one who knows the marks and signs of things ; and as in barbarous times and nations implicit credence is given to those who profess *supernatural*

means of information, the soothsayer becomes the wise man par excellence, the man who can give information, G. *weis eäger*, Gael. *fiosach*, whence *fiosachd*, divination, sorcery.

From *weise* again is formed *wissen*, to know, and with the usual interchange of *ss* for *t* in the Saxon dialects, A.-S. *witan*, to know, whence *wit*, knowledge, understanding. The Romance forms, corresponding to E. *guide*, are borrowed from the O. H. G. *wisa*, one who points out the way, a guide.

To the foregoing derivation of *wise*, *wit*, may naturally be objected the identity of these words with Gr. *εἰδω*, to see, to know, Lat. *video*, to see, Sanscrit *vidh*, distinguish; but it may be observed, that the idea of seeing is often expressed, especially in poetical diction, by the verb to *mark*; so that there is no necessary contradiction in supposing the term signifying sight itself to be derived from a word signifying a mark or trace.

It is certain that a closely analogous development of signification has taken place within the limits of the Celtic languages. Thus we have W. *ol*, trace, track, rear, hinder part, token or mark of anything; Breton *eul*, *heul*, footsteps, traces; Gael. *iul*, way, course, direction, guide, knowledge; *iulach*, having knowledge, guiding, rational; *iul-oidhche* (literally the night-guide), the load-star; *iul-mhor*, wise, learned. The verb *I know* is rendered indifferently by *is fios domh* or *is eol domh*, literally, knowledge is to me.

LESS.—In a Paper in the sixth volume of the Proceedings of the Philological Society (p. 151), I suggested that the comparative *less* might be formed from a generalization of the idea of slackness (W. *llaes*, Bav. *lass*, O. E. *læs*, slack, loose) considered as diminishing the vigour of action; and in now supporting that suggestion by a few quotations from early English authors it must not be supposed that I overlook the fact that the word was already extant in A.-S.; but the argument is, that the development of signification actually shown within the limits of the E. language might probably have taken place at an earlier period, so as to lead to the formation of A.-S. *less*.

It requires little observation to remark how often the idea

of diminution or decrease is expressed by terms signifying slackening or relaxation.

Thus Dr. Hooker : “ During the whole of which period his zeal in my service never *relaxed*,” never grew less. So we speak of relaxing or diminishing the rigour of the law. The word *slack* itself is explained by Richardson, slow, inactive, relaxed, loose, remiss, abated, *diminished*, weakened.

The sinking of water is expressed in Genesis by *decrease*, in Chaucer by *aslake*. “ And the waters decreased continually until the tenth month.” In Chaucer :

The water shall *aslake* and gone away  
Aboutin prime on the nexte day.

As the comparative *less* is frequently written *lass* in O. E., the verb to *lass* is sometimes found in cases where it is difficult to say whether it signifies to slacken or to lessen. It is explained by Halliwell simply to lessen or decrease in the following passages :—

The day is gone, the moneth passid,  
Hire love encreaseth and his *lasseth*.

Doubtless it practically signifies “ his love decreases”; but probably in the first instance “ it slackens.”

For schame woche may not be *lassyde*  
Off thyng that was tofore passyde.

The verb here must also probably be taken as equivalent to the G. *leschen*, to slake, to diminish the strength of, and thence to extinguish.

In the third instance the passage to the abstract idea of diminution is still more complete :—

So that his owen pris he *lasseth*  
Whan he suche measure overpasseth.

—he lowers or diminishes his own worth.

In the same way to *less* or *liss* was used for slackening or remission of pain, and consequently in many cases it appears precisely synonymous with *lessen* :—

And thus with joy and hope well for to fare,  
Arcite goth home *lessid* of his care.—Knight’s Tale.

"I have heard of an erbe to *lisso* that pain" (Halliwell), i. e. to relieve or diminish that pain.

But now the death I must abide,  
But love consent another tide,  
That onis I may touch and kisse,  
I trow my pain shall never *lisso*.—R. R.

—shall never slacken or become less.

## PHILOLOGICAL SCRAPS.

### *Surrey Provincialisms.*

[**NOTE.** These words are used by old people here in the neighbourhood of Chertsey, Ripley, Weybridge, Pyrford, Guildford : all, places lying south of the Thames and north of the Hogsback.]

*Booge*, pron. 'bûje,' to bulge out or belly, with weight, pressure, &c. A.-S. *beógan*, Germ. *biegen*.

*Callis* or *Callus*, a lean-to or shed : mostly used as a spence, vegetable cellar.

*Cling*, *Clung*, withered either by frost or heat. A.-S. *clingan*.

*Doty*, *Doted*, mouldy, rotten. "The wood is so *doty*, the pruning-knife cannot be used."

*Fluey*, *Flewney*, delicate, sickly. "My old master was so *flewney*!"

*Frim*, soft ; a young shoot of a tree is *frim*, i. e. not brittle or *brickle* (A.-S. *brécol*), which is the favourite form here. The ground is *frim*, i. e. not over-hard, or over-wet, but in a good healthy state for working. Perhaps A.-S. *frém*, *utilis*.

*Haps* (hasp?), the tendril of a vine or climbing plant. To *haps*, to catch hold as a tendril does. A.-S. *häps*.

*Kid*, the young of plants, i. e. the germ, the young pea, bean, &c. A.-S. *cið*, 'a young tender shoot of a herb or tree from the root upwards, a germ, sprig, blade.' Bosworth.

*Quelly*. "The ground is so *quelly*," i. e. wet, full of springs. Germ. *quelle*.

*Quill*, to bubble like a fountain or spring. Germ. *quellen*.

*Roke*, to send up a steam, to reek. A.-S. *rēcan*, from *rēc*, *fumus*. “How a well will roke, when you open it of a frosty morning!” The return from the *umlaut* ē=o x i is remarkable. Shakespeare speaks of the *rok*y wood somewhere?

*Shock* or *Shuck*, the cod of the bean, pea, and other papilionaceous flowers.

*Shit*, a portion of land. A.-S. *sceat* (*foldan sceattas, orbis terrarum*). “Will you let the upper shot be laid up for hay?”

*Skid*. A roller *skids*, when in a sharp turn it cuts up the turf. A roller made in two compartments, for the facility of turning, is useful because “’te wont skid.”

*Snade*, the crooked handle of a scythe, and, as far as I can judge, of a scythe only: originally and properly, any young, cut, wood\*. A.-S. *snaed* or *snaeð*?

*Sun*. The sun is always *she*; the moon sometimes, but less commonly *he*.

*Whelve*, to cover or vault over. “I ’ll whelve a pot over ‘em, to keep off the sun.” A.-S. *hwælfjan*.

JOHN M. KEMBLE.

### *Devonian Provincialisms.*

1. *Mitch*, or *Meech*, ‘to play truant.’

2. *Crām* (*a* as in *father*), ‘to crease’ or ‘crumple.’ This word I have never heard used in the sense of ‘to stuff,’ and do not therefore believe it to be identical with the common verb *cram*.

3. *Cabbed*, or *Cabby*, blotched or messy, like the glaze sometimes on inferior earthenware.

4. *Cruzle*, or *Croozle* (a nursery word), ‘to make a low whimpering noise like an infant just on the point of waking. But perhaps this term is not peculiar to Devonshire.

R. F. WEYMOUTH.

\* The *SNEYDS* have a scythe for their crest.

TRANSACTIONS  
OF THE  
PHILOLOGICAL SOCIETY.

1854.—No. 4.

March 10,

The Rev. T. OSWALD COCKAYNE, M.A., in the Chair.

The following Paper was read:—

“On the prepositions *eu*, *in*, and related words;” by T. HEWITT KEY, M.A.

In the two papers on the representatives of the Greek preposition *ava* in kindred languages, our arguments brought us into repeated contact with the Latin preposition *in*, and its derivative *inter* ‘between.’ The consideration of this preposition *in*, and its allied forms in other languages, may now be taken up.

Grimm has more than once noticed the tendency of prepositions to appear at one time with only an initial vowel, at another with only a final vowel, an older form having once possessed both. Thus, as he observes (D. G. iii. p. 252), the Gothic *ana*, whence the ordinary German preposition *an* and our *on*, takes in the Slavic languages the shape of *na* \*. Again in p. 254 he throws out very doubtfully a suggestion that the Gothic *du*, Germ. *zu*, Eng. *to*, may be one in origin with

\* This prefix *na* seems however to perform a double office, and at times to represent the Greek *ava* in its various senses of ‘up,’ &c.: as from *Dut'* (Душъ) ‘to blow’; *Nadut'* (Надушъ) ‘to blow up,’ ‘inflate;’ from *Ruit'* (Рыщъ) ‘to dig’; *Naruit'* (Нарыщъ) ‘to dig up.’

the Gothic *at*, old Germ. *a*z, Eng. *at*, on the assumption that there once existed an original preposition *adu*. A close connection in meaning, and the possession of a dental consonant in common, seem by themselves to be an insufficient foundation for such a theory; and yet we believe the theory to be true, for the evidence wanted may be supplied, we think, from the Celtic tongues. In the Gaelic Grammar of the Highland Society, p. 27, we find the following:—

“The preposition ‘do’ loses the *o* before a vowel, and the consonant is aspirated; thus, ‘dh’ Albainn’ *to Scotland*. It is also preceded sometimes by the vowel *a* when it follows a final consonant; as, ‘dol a dh’ E’irin’ *going to Ireland*. ‘Do,’ as has been already observed, often loses the *d* altogether, and is written *a*; as, ‘dol a Dhunéidin’ *going to Edinburgh*.”

It will be here seen that the writer treats the *a* thus alleged to be inserted, as a matter too unimportant to call for explanation; but the strictness of modern philology will not allow any such assumption of intrusive letters, and we may safely assume that the *a* was fully entitled to its position in the phrase, and not a mere euphonic insertion. If the original preposition was *ado*, all the three varieties above seen are explained. Moreover, the assumption that *ado* is the original type which suffers more or less mutilation, according as the particle happens to come into contact with vowels or consonants in the adjoining words, is in exact agreement with the fate of the preposition *ag* in the same language. On a former occasion we referred to the use of this preposition in the formation of imperfect tenses in the Gaelic verb, precisely corresponding to our own use of the equivalent particle *a* (= *in*) for the same purpose. Thus:

1. Preceded by a consonant and followed by a vowel, the preposition is entire; as ‘ta iad ag éisdeachd’ *they are a listening*.
2. Between two consonants *ag* loses the *g*, and is written *a*; as, ‘tha iad a dèanamh’ *they are a doing*.
3. Between two vowels, the *a* is dropped and the *g* retained; as, ‘ta mi ’g éisdeachd’ *I am a listening*.
4. Preceded by a vowel and followed by a consonant, it is

often suppressed altogether; as, 'ta mi dèanamh' *I am a doing.*

Indeed this very preposition *ag* of the Gaelic seems to supply another example of the very same principle, for we find standing beside each other 'ag' *at* and 'gu' *to*, which we are strongly disposed to regard as deducible from a common source, *agu*. Nay, it is highly probable that this *agu* is but a variety of the Gothic *ado*, for the interchange of the guttural and dental medials is not rare in the Celtic tongues. Thus, while the Gaelic has a preposition *gu* or *gus* 'to' or 'till,' the Manx commonly writes *gys*, but at times replaces this by *dys*\*; and, as Leo observes, the identity of the Manx *gys* and *dys* is proved not merely by their identity of meaning, but also by the appearance of the same letter-change in *gyn* 'without,' and *dyn* 'without' (Ferienchriften, Halle 1847).

What has been said in favour of a close connection in form between the prepositions *at* and *to*, receives strong support in the equally close connection as to meaning. It is true that now-a-days there are but few phrases in which an Englishman can indifferently use *at* and *to*. But that such distinctions are in origin quite arbitrary is proved by many arguments. It is considered more correct to say, 'I live at Oxford,' yet in parts of England the preposition *to* has preserved its footing in this form of words; as 'I live *to* Plymouth.' The same variety prevails in some parts of the United States, where 'I live *to* Boston' is in common use; and it may be observed, that nearly all those terms and phrases which are supposed to be corruptions, and of recent formation in that country, are genuine portions of the language which early emigrants carried out with them from the old country. The writer once heard Mr. Jefferson say, that he had himself traced a very large number of such peculiarities to their provincial site in England. Again, where we say *at home*, the German says *to house* (*zu hause*). But perhaps the most marked example of their equivalent use is seen in the employment of the prepositions before an infinitive, where the Swedish *att taga* and

\* It seems not impossible that in the German *bis* 'till' is a third variety of the initial consonant. Comp. the Latin *is* 't vice' beside the Greek *δις*.

Danish *at tage* correspond to our phrase *to take*. In the present day *at* is commonly preferred where rest is implied, and *to* in order to denote motion. Yet we say, 'arrive *at* a town,' 'throw a stone *at* a pig,' and on the other hand, 'he lives close *to* the church,' 'he sat next *to* me.' Thus we may fairly conclude that *at* and *to* are substantially one in sense and probably one in origin.

If Grimm be right in identifying the Gothic *bi*, old Germ. *pi*, *bi*, mod. Germ. *bey*, and Eng. *by*, with the Greek *επι*, then, as there can be no doubt that the Latin *ob* represents this Greek preposition, it will follow that our *by* and the Latin *ob* are identical. But our doubt about the truth of the first of these propositions prevents our assenting, as yet, to the conclusion.

A clearer example of two prepositions concealing the identity of their origin by the varied position of the consonant is seen in the German *um* 'round,' and the Gaelic *mu* 'about,' two words closely akin, if not identical in sense, and probably deduced from a fuller form, *umu*. Thus we would regard the old German *umpi*, *umbi*, and Greek *αμφι* as compound prepositions, while the old Norse *um* and Latin *am*, as well as the German *um*, Dutch, Danish and Swedish *om*, exhibit the preposition in its simpler form. It is somewhat strange that Grimm should have failed to quote the Latin *am*, which is well seen in the compound verbs *am-icio*, *am-plexor*, and *am-buro*, as well as in the adjective *an-ceps*, while the Umbrian *am-nus* 'a year' (lit. 'a circle') explains the forms *annus*, *an-nulus*, *ānus*, *solemnis*. Even *amare* 'to love' we would translate 'to embrace,' and derive through an obsolete substantive *am-a\** from the root *am* 'round.'

Grimm has no doubt truly explained the Swedish *på* (and Danish *paa*) as an abbreviation of *uppa*, the equivalent of our *upon* (which also takes at times with us the reduced form 'pon'). Thus the Greek *ὑπό* on the one hand is identical with our 'up,' and on the other hand has its representative, so far as the consonant is concerned, in the first element of the Swedish *på*.

\* See *Proceedings of the Phil. Soc.* vol. vi. p. 94.

A similar relation probably exists between the English preposition *of* and the German *von*, Dutch *van*. To what Grimm has said on this subject (p. 262) we would add, that the form with *n* is not altogether wanting, as he says, to the English language. Our vulgar, but not on that account to be neglected, *on*, as used in the forms—‘six *on* us,’ ‘two *on* ‘em,’ ‘I was n’t a hurting *on* ‘im,’ for ‘six of us,’ &c.—represents the derived preposition *von* or old Germ. *sona*, itself representing, as Grimm says, a fuller form *af-ana*,\* from the Gothic *af=our off* and *of*, the Greek *aro*, Lat. *ab*.

The inference to be drawn from these considerations is, that whenever a preposition appears in a biliteral form, consisting of a vowel followed by a consonant, we should always look around for a second form in which the said consonant has won an initial position, and should also ask ourselves whether the primitive forms of language present a triliteral preposition, consisting of a consonant between two vowels.

Now, if we understand Grimm rightly, he has committed an error in speaking of the preposition *in*. After comparing the Gothic *ana* ‘on,’ with the Greek *ava* and Slavic *na*, he proceeds to say that, although the preposition *in* is closely connected in signification with the Gothic *ana*, yet there is a marked external distinction, inasmuch as *ana* in its original form has always a final vowel, whereas *in* never exhibits such a vowel. If his remark be limited to the Gothic languages, this is very probably true; but in speaking of *ana* he had included in his view the Greek preposition of that form, and so probably he would not have passed over the Homeric *evi*, had it occurred to him. In the following investigation therefore we shall not be surprised at finding the preposition *evi* and its derivatives appearing at times with, and at times without, an initial vowel †.

The Greek *ενεποι* ‘those below,’ and its derivatives, *ενεπ-*

\* There is no more necessity for holding the last letters to represent the Gothic *ana* ‘on,’ than for assigning the same origin to the termination of the Gothic *ut-ana* and *hind-ana*; so that Grimm’s scruple on this head seems groundless.

† In the Italian *nello*, *nella*, *nei*, for example, we have no initial vowel.

*τέρος, επερτάτος, επερθετός* 'from below,' are with reason referred to the preposition *εν* as their source, but we are here brought to a variety of meaning, not so distinctly belonging to the preposition. The Latin superlative *imo-* stands in a similar position. By form it may well claim connection with the Latin *in*, for a more regular superlative *in-imo-*, which the analogy of *pro-imo- = primo-* and *sub-imo- = summo-* would suggest, would naturally be compressed down to *imo-*, just as the substantive *animo-* seems in the comic writers to have had a disyllabic pronunciation, something like *a-mo-*; and such compression is confirmed by the shape which this word has taken in the French *ame*. Then as to meaning, although 'inmost' will suit not a few passages in which *imo-* occurs, yet the notion of 'lowest' seems most commonly implied. Still the two senses of 'in' and 'down' have a natural connection. As prepositions generally are employed to denote the relations of place, and as the earth itself is the great object to which all motions and all positions are naturally referred, the ideas of 'further in' and 'further down' have a natural coincidence; and thus it only remains to decide between these two ideas, which has the claim to priority. But the prepositions *εν* and *in* also carry with them the sense of 'on.' Will this enable us in any way to decide the controversy? We fear not. On the one hand, the two ideas of 'in' and 'on' have a close connection. Many objects consist of a surface with a boundary more or less raised, as, for example, a garden with its walls or hedges. Here, *in horto esse* might well be translated 'to be in the garden' or 'on the garden.' A person holding money in his palm may be said to have it 'in' or 'on the hand.' He who stands 'in England' stands 'on English ground,' for though there be here no actually raised boundary, yet the mind in conceiving a boundary is strongly disposed to intrude upon itself the notion of something elevated. On the other hand, if we look to the other notion, viz. that of 'down,' we have what is quite parallel to the argument used in a recent paper with regard to the Latin *sub*. It may be remembered, that we assigned to that preposition as its primitive meaning that of 'up,' or rather 'upward movement,' and we contended that

it was when such upward movement was terminated that the preposition acquired the sense of 'under,' with rest, so that *sub murum ire* meant 'to go up to a wall,' and the movement over, *sub muro esse*, was 'to be under a wall.' We raise a lamp up to the ceiling, and the result is, that the lamp is under the ceiling. Now, if downward movement be the original meaning of *in*, such motion will naturally end by the object being found *on* the ground or whatever other object may put an end to the descent. Thus it still remains an open question whether entrance or downward movement be the primitive idea in the preposition *in*.

We next consider the forms in which the liquid *n* occupies the initial position. *Nep̄θε*, *νερτερος* are coexistent with the Greek adverb and adjective already quoted; but besides these there exists a superlative *νε-ατος*, which, at any rate, by its ordinary signification of 'lowest' seems in a very decided manner to claim kindred with the root before us; and the use of the feminine *νεατη* or *νητη* for the 'lowest\*' string of a musical instrument confirms this view. But we have here to contend with what appears to be a rival etymology, for *νεατος* bears to the adjective *νεος* 'novus,' precisely the same relation that *μεσατος* does to *μεσος*; and this argument receives much encouragement from the fact that *νεατος*, like the Latin *novissimus*, also signifies the 'last or most recent.' We shall presently give reasons for the belief that this new notion is not at variance with the idea of 'lowest.'

But it will first be convenient to look in other languages for the representatives of our root. Now the Sanscrit has a particle *ni*, used as a prefix to verbs with the sense of 'down,' as from नि (*ni*) + धा (*dhd*), *nidhd* 'deponere,' and from नि (*ni*) + अस् (*as*) *ny-as* 'dejicere' †. The Ossetic, according to Sjögren, has also a prefix *ny*, of the same power, as *ny-fyssyn*

\* Lowest in position, but highest in note.

† In the Sanscrit also we find the two notions of 'in' or 'on' and 'down,' common to the preposition *ni*, so that some Sanscrit scholars are disposed to treat 'in' or 'on' as the original meaning, as from नि (*ni*) + गम् (*gam*) *ni-gam*, 'to go into,' 'inire.'

'to write down,' *ny-væryn* 'to lay down.' Of the Slavonic languages it will be sufficient to take examples from the Russian, where we find *niz'* (низъ) an inseparable preposition, denoting 'down'; *nizit'* (низить) 'to lower'; *nizlozhit'* (низложить) 'to lay down,' from *lozhit'* (ложить) 'to lay'; *nizpadat'* (ниспадать) 'to fall down,' from *padat'* (падать) 'to fall,' &c.

Again, the Lithuanian has a prefix *nu* 'down,' of very frequent occurrence, as *nu-degu* 'burn down,' *nu-tekù* 'flow down' (see Nesselmann's Lexicon *passim*, and especially under the word *nu*).

But it is not merely in the humble character of a prefix or particle that this root occurs. In the Chinese it has all the dignity of a verb, as *ni* 'to sink, descend'; while in the Greek *νευω* and Latin *nu-o* we have verbs still carrying with them the notion of downward movement. In practice these two words are pretty well limited to the motion of the head, and indeed we generally find with them the idea of repeated action; but the Greek phrase *νευευκως την κεφαλην* 'holding the head down,' 'demisso capite,' proves in the first place that the verb is well adapted to denote a single act, and secondly by the very fact that *κεφαλην* is expressed, we learn that the verb itself did not imply this idea. In other words, the verbs *νευειν* and *nuere* meant merely 'to lower.'

The Teutonic languages also abound in examples which contain the root under discussion. Here we always find a dental consonant attaching itself to the particle. Thus the Danish has *ned* 'down,' used commonly as a prefix to verbs, e. g. *ned-skryve* 'write down,' *ned-blæse* 'blow down,' besides an adverb *nede* 'below.' The English language possesses still, at least in poetry, the simple *neath*, whence, on the one hand, the preposition *be-neath*, and on the other the derived forms *nether*, *nethermost*. But the forms with the suffix containing the letter *r* (no doubt comparatival in origin) are of most frequent occurrence in the Teutonic dialects. Thus the Icelandic has *nidr* 'down \*,' and the German *nieder*.

\* The Icelandic has also a substantive *nid*, to denote the time when there is no visible moon, where the idea of 'down' is all that the word strictly denotes. See Holmboe's *Ordsraad*.

The forms *infra*, *inferi*, *inferior*, *infimus*, the writer has elsewhere discussed. Comparing them with the opposed family of words, *supra*, *superi*, *superior*, *supremus*, he was led by an irresistible necessity to the conclusion, that as the latter series have their root in the first three letters, so *inf* must contain the radical portion of the former series. On the other hand, *inf* being almost an unpronounceable combination of letters, he was further led to the assumption of an older form *enefra*, following therein the analogy of many similar compressions. Thus he considered *umbra* as resulting from *o-nub-era*, and so connected with *nubes* and the verb *nubere*; *ομφαλος* was held to be a reduced form for *o-νυφαλ-ος*, and so but a variety of our own *navel*. A still nearer parallel to the instance of *infra* was the substantive *infula* 'a veil,' which was treated as equivalent to a fuller *e-nefula*, and so identical with the Greek *νεφελη* \*. Now a form *e-nef-eri*, whence *inferi*, would have its radical portion in the syllable *nef*, no bad representative of *νευ-* in the verb *νευειν*, or of *νεF-* in the adjective *νεFος* (*νεος*), for we also have two varieties for the name of the same reptile, *a newt* and *an eft* \*. Similarly the Greek *avtos* is now, and was perhaps in ancient times also, pronounced *astos*.

Bopp (in his V. G. § 317) has truly pointed out that the Lithuanian *dewyni* and Old Slavic *devyatj* are but equivalents for the Sanscrit *navan*, Lat. *novem*, the variety of form having no important character, except in the interchange of the initial letters *n* and *d*. Indeed the fact that the other simple numerals are common to the languages in question goes far to establish a belief that any difference in the names for one out of the ten must be only apparent. In the paper on the representatives of *ava*, attention was pointed to the Welsh habit of interchanging the same consonants when initial, as in *saith nant* 'seven teeth,' *fy nysgu* 'my learning,' from *dant* 'tooth' and *dysgu* 'learning.' These considerations are considered enough for raising a strong presumption that the *νευ-* or *nu* 'lower,' and *δυ-*, verb intr. 'sink, set, dive,' are in

\* See Bell's Journal of Education, v. 401, where other similar compressions are noticed.

origin but dialectic varieties of the same word; and if this be admitted, we must also claim the Greek verb  $\delta\upsilon\pi\tau\tau$ -, as well as our own *duck* and *dive*. In the Latin *de* 'down,' we have another little word which also puts in a strong claim for admission into the family, the more so as it will otherwise stand alone.

The English *under* and German *unter* with the sense of 'lower,' are probably to be explained upon the principle already noticed in the formation of *inferi*, *umbra*, &c. If the English, besides the form *nether*, had also a secondary variety, *eneder*\*, a compression to *under* would naturally follow, and in supposing these duplicate forms we are only following the analogy of the Greek *νερθε* and *ενερθε*.

We now turn back to the adjective *νεος*. That this word must at one time have signified 'low' has already appeared from the use of the superlative *νεατος* as 'lowest'; and the sense of 'low' is more likely to have been original in the word than that of 'new.' A relation of place is often found to coexist in the same word with a relation of time, but few will hesitate to give to the locative idea the priority of title. Thus *ubi* and *ibi* denoted 'where' and 'there' before they were used for 'when' and 'then.' Again, in the familiar phrase *interea loci*, the latter word appears in a sense which is not primitive. Still the question remains, how we are to connect the ideas of 'low' and 'new.' The explanation we would suggest, or rather have already suggested elsewhere, is that a considerable duration of time is commonly expressed by the simile of a river. Thus we *ascend* the stream of time to the past, and on the other hand we come *down* to recent times. But there is also another view that may be taken. Youth and lowness of stature are coincident, and every inch of growth is an evidence of increasing age. Thus *νεος* might pass through the meanings 'low, young, new.'

Perhaps it is on the same principle that we may be permitted to explain the German adjective *alt*, represented among

\* For the variety between *d* and *th* compare the forms *murder* and *murther*, which long coexisted in our language.

ourselves by *old*. This German word bears a tempting resemblance to the Latin *altus*, but a resemblance not nearer than that of the German adjective *neu* to the Greek *νεφ-ος*. Is it possible then that 'high' may have been the original sense of the German *alt*?

And lastly may the Greek *ava*, and what we hold to be one of its representatives in Latin, the inseparable preposition *ad*, be deduced from the verb *al-* 'raise.' This Latin verb is represented in Greek by the form *αιρω*, and indeed the Latin also exhibits the liquid *r* in the derivative *arduus*. How readily the Greek interchanges the liquids *r* and *l* is well seen in the similar verb *αιρ-εω* with its aorist *ειλαν*, especially when compared with its German representative *wählen* 'to choose.' Again, it is a very easy step to connect the Latin prefix *ad* with the verb *al-*, when we recollect the marked tendency in Latin to interchange the consonants *l* and *d*. Putting these matters together, and keeping in view the natural order of the liquids *r l n* and *m*, as arranged in accordance with the organs of speech from the throat letter *r* to the lip letter *m*, we may see that a verb *al-* would on the one side be inclined to a ready interchange with its neighbour liquid *r*, so as to produce such a verb as *αιρ-*, and on the other side with its other neighbour *n*, as seen in the preposition *ava*. Thus we should have a corresponding origin for the two prepositions, *ava* 'up' from a verb *al-* 'raise,' *in* 'down' from a verb *ni* or *nu-* 'lower \*.'

\* The word *inter* 'between' has been unintentionally omitted in this discussion. As the notion of 'in' is closely related to that of 'among,' it was only natural that the addition of a comparatival suffix should introduce the relation which resides in that suffix, viz. a limitation to two objects, and then 'among' becomes 'between.' The German *unter* 'under' is of course the same word, but here the idea is 'lower,' though not to the exclusion of 'among.'

## PHILOLOGICAL SCRAPS.

*On the derivation of the noun 'Attic.'* [Read March 24.]

The word 'Attic' is found also in French, as a term of architecture, in the form 'attique,' but with a meaning somewhat different from that which it has in English. I do not believe that a satisfactory etymology of this word can be made out, with the material we possess, from any of the European languages; but the close resemblance it bears to the Sanscrit word 'अट्टक, at'taka' (in its modern pronunciation 'attak') leaves little doubt, in my opinion, that the word 'attic' may have been borrowed from the Hindus in a direct way, especially if we consider that the word, in its architectural sense, is not to be found in the oldest English dictionaries. At'taka is, in Sanscrit, a pleonastic form of At't'a, and both meant 'a room on the top of the house.' At'taka and at't'a are regular derivatives from a radical 'at't', to transgress, to exceed,' so that these words would imply the sense of "the highest part of a house" (at't'a, itself, for instance, meaning, as an indeclinable, 'high, lofty'). The highest room of an Indian house being that *on* the flat roof, and that of a European building being that *under* the roof, the difference of the respective meaning of 'At'taka' and 'attic' would be merely an apparent one. Through what channel this word has come into the English language, I am unable to say, at least for the present.

TH. GOLDSTÜCKER.

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March 24,

The Rev. T. OSWALD COCKAYNE, M.A., in the Chair.

The following Papers were read:—

- I. "On the Etymology of the Latin particle *modo*;" by the Rev. J. W. DONALDSON, D.D., Cantab.
- II. "On the confusion of meaning between *Corvus* and *Cornix*;" by HENSLEIGH WEDGWOOD, Esq., A.M., Cantab.

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- I. "On the Etymology of the Latin particle *modo*."

It has been well remarked, that science perceives differences where even children may recognize a resemblance. There is no subject to which this is more applicable than it is to etymology; and perhaps no etymology furnishes a better example of the fact than the usual derivation of the Latin particle *modo*. At first sight nothing seems more natural than to consider it as the ablative of *modus*, and I am not aware that any other account of the word has occurred to any philologist except Döderlein. But it is difficult, if not impossible, to find any method of explaining the word consistently with the supposition that it is a case of *modus*. Not to trouble ourselves with other attempts, let us turn to Ferdinand Hand, who, as far as an induction of particulars is concerned, has quite exhausted the subject of the Latin particles in his elaborate reproduction of 'Tursellinus.' He says, "*modo* ablativus est nominis *modus*,

et significat *in modo, cum modo*. Sententia fit, *ut cum modo cogitem, sive dicam*; ex qua unum vocabulum primarium retinetur ad notiones determinandas." In the next paragraph he tells us, "in multis idem est quod *admodum*." Now it seems to me inconceivable that any philologist, or Latin scholar, should suppose the possibility of such an ellipse as *modo* = *ut cum modo cogitem*, especially as the full phrase nowhere occurs. But I deny, besides, that this is the meaning of *modo*, or that it ever appears as a synonym of *admodum*. Hand was obliged to admit the truth at the end of his third paragraph, where he says, "in hoc adverbio indicia substantivi, cui originem debet, ita evanuerunt, ut Cicero dicere posset (*De Div.* ii. 41. 93.), *caelum modo hoc modo illo modo temperatur*." With this admission, and the passage of Cicero, to which it is due, before us, we may as well take leave of the old etymology, as absolutely irreconcileable with the use of the adverb. I will only add, that if *modo* had in the slightest degree the sense of *modus*, Cicero would not have written (*De Orat.* ii. 34. 146.), "qui ea *mediocriter modo* consideraverit," nor would Sallust have composed such a sentence as the following (*Cat.* xxxix. 6.): "Cujusque *modi* genus hominum, quod *modo* bello usui foret." And although there is no difference in the forms of the two words, it must not be forgotten, that while the last syllable of the ablative *mōdō* is regularly and properly long, the usage of all the poets confirms the doctrine of Probus (p. 142*1*), and Festus (p. 140, Müller), that the particle *mōdō* is a pyrrhichius.

The first step in investigating the origin of a word is undoubtedly to ascertain its usage and signification. Hand has furnished us with the most ample materials for coming to a determination on this point, but he has done very little towards arranging and explaining the passages which he has collected. If we were to ask any person well practised in Latin composition, in how many different significations he was in the habit of employing this little word, he would say that he used *modo* either as a particle of time, or to express restricted concession. He might possibly, if his mind were given to distinguish rather than to generalize, prefer a subdi-

vision of the latter usage, and might tell us, that when *modo* is not a particle of time, it denotes either *restriction* or *concession*. But beyond these three distinctions no Latinist would wish to go. Now if *modo* in all its usages is one word, these three meanings must have a common origin. I shall therefore show, briefly, first, that *modo* signifies both restriction and concession; secondly, that these meanings are combined; thirdly, that the combined meaning is reconcilable with the temporal signification of the word. From this we shall be able to see what is the primary force of the word, and so to eliminate its original form.

1. That *modo* signifies “restriction” in all those passages in which we render it “only,” must be obvious to every one. Indeed Döderlein, who generally falls back on a Greek association, whenever he can, has not hesitated to suggest that *modo* may be a corruption of *μόνον*! It is true that *non modo* is equivalent to *οὐ μόνον*, and that *modo non* seems to correspond to *μονομονχίᾳ*; but a correspondence of usage is by no means even a first proof of a community of origin, and we shall see that the restrictive meaning of *modo* does not, like that of *μόνον*, proceed from the idea of singleness and unity (*μον-*, *μέν*, *μία*, &c.). As a conjunction, *modo* always implies “concession,” whether it is used alone, or in the combinations *dummodo*, *simodo*, *modo si*, *modo ne*, *modo ut*. In these uses it means “provided you grant me this.” That the conjunction *modo* must be parenthetical or separately significant is shown not only by its distinct use as a concessive particle, but by the fact that it may precede as well as follow a conditional conjunction. Thus, if we have, “*sit modo aliqua republica*,” we must render it “provided you grant me this, that there is some form of regular government;” and the same rendering will apply to “*dummodo purpureo spument mihi dolia musto*,” “provided you grant me this, that my wine-jars foam with purple wine;” “*in hac arte, si modo est hæc ars, nullum est præceptum*,” “in this art, provided you grant me this, that it is an art, there is no rule, &c. ;” “*modo si licet ordine ferri*,” “if you grant me this, that I may go on in order;” “*modo ne summa turpitudo sequatur*,” “provided you grant me this,

that no extreme disgrace ensues ;" " concede ut impune emerit, *modo ut bona ratione emerit*," " concede the point, that he bought with impunity, on the proviso (*i. e.* provided you also grant me this), that he bought advantageously."

2. To show that the ideas of restriction and concession are combined in the conjunction *modo*, we have merely to add "only" after "provided" in every one of the above renderings, and we shall see that the meaning is not affected. That the idea of concession enters into the restrictive adverb *modo*, may be best shown by an examination of its synonym in *dum-taxat*, which, though generally rendered "only," is well known to be the concessive phrase *dum taxat*, *i. e.* "provided one estimates exactly." Thus we read in Cicero, "nunc Roscius inferiorem esse se patitur, *dumtaxat usque eo*, ne Nævii cupiditati dedatur," "provided one estimates it exactly, just so far as not to be given up." Suppose for *dum-taxat* we substitute *dum-modo ne* or *modo-ne*; shall we not admit that we have in each case a combination of the restriction with the concession? If *modo* in itself signified "only," how could we account for such combinations as *solum-modo*, *tantum-modo*, which, however, are very intelligible if they may be rendered "only grant me this," or "provided only that you grant me this?" That *modo* implies this proviso or limited concession in its constant combination with *non* will be seen by a comparison of the two following passages, in one of which it appears with, in the other without *non*, in opposition to the same extensive clause with *etiam*: "doctrina et litteræ, quæ secundis rebus delectationem *modo* habere videbantur, nunc *vero etiam* salutem," "learning and literature, which in prosperity seemed, if *it may be conceded*, or if *you like to grant so much*, to furnish amusement (it was just what they did, their functions were restricted to this, and this is all that can be conceded), but which now, *what is much more*, are my strongest support;" "vir bonus, quem Fimbria *etiam*, non *modo* Socrates noverat," "whom, in addition to Socrates, Fimbria knew," *i. e.* the knowledge was not restricted to Socrates, whose knowledge, however, is conceded. It is only by paying attention to the restricted concession involved in *modo* that we can understand

the apparent use of *non modo* for *non modo non*, which Muretus (*Var. Lect.* x. 7.) thought deserving of a special discussion. Here the extensive clause has generally some expression of "not even" or "scarcely," and we must render *modo* by "let me assume," or "grant me this." For example, "assentatio *non modo* amico, sed ne libero quidem digna est," "flattery is not even worthy of a free man, let me assume that it is unworthy of a friend." This construction, as is well known, is illustrated by the Greek *οὐχ ὅπως*, which, as opposed to *οὐχ ὅτι*, signifies "not only not." The fact is, that *οὐχ ὅτι* introduces an *objective*, but *οὐχ ὅπως* a *final sentence*; the former denies the *fact* stated, the latter the *end* proposed; and thus in passing on to an extensive sentence, the former conveys the idea of an affirmative, the latter of a negative concession. Be this as it may, there can be no doubt that when *modo* is followed by a sentence extending the meaning of the previous assertion, it must imply a limited or restricted concession. The English particle *also = all so* might be used to make this clearer. If we say, "not only *so*, but *also*," we mean surely "not *so* in the restricted sense, which is conceded or admitted, but in a much wider sense which the sentence conveys." The Greek *ἄλλως τε καὶ*, or *ἄλλως τε πάντως καὶ*, which we render "especially," really means "both in other respects *known or conceded*, and also."

3. Let us now see whether this sense of restrictive concession is reconcilable with the use of *modo* as a temporal particle. And after all what is the meaning of an adverb of time? If we look through the list of Greek and Latin words, which signify the point of time, whether past, present or future, we shall see that they are pronominal words, whether demonstrative or relative, indicating primarily position in space. Something therefore of assumption is implied in every one of them, and there are instances in Greek, in which a particle of time is used as a particle of supposition or hypothesis. Thus, as all readers of Plato are aware, *αὐτίκα* "immediately," is used to signify "let us suppose," or, "for example," (*Gorg.* 472 D.) and *πολλάκις*, after *εἰ* or *μη*, means "perhaps," "if I may suppose it" (Heindorf *ad Phædon.*, p. 60 E.). But our best

example is the combination *καὶ δὴ*, which corresponds on one side to *modo*, “just now,” and on the other to *modo*, “let me suppose.” Compare the following passages: Soph. *Ajax*, 49: *καὶ δὴ πὶ δισταῖς ἦν στρατηγοὺς πύλαις*, “he had *just* got to the doors of the two generals;” Theocr. v. 83: *τὰ δὲ Καρυά καὶ δὴ ἐφέρπει*, “the festival of the Carnea is *just* coming on;” Eurip. *Med.* 387: *καὶ δὴ τεθνᾶσι τίς με δέξεται πόλις*; “*suppose* that they are dead; what city will receive me?” and there is one passage in which the concession, strengthened by *ἴσως*, is followed by a strictly temporal use of the same particle *δή*: *Hippol.* 1011:

*καὶ δὴ τὸ σῶφρον τούμὸν οὐ πελθει σ' ίσως.*  
*δεῖ δή σε δεῖξαι τῷ τρόπῳ διεφθάρην.*

In Latin, too, we know that *jam* is often used in a concessive or hypothetical sense: and in general there is no difficulty in seeing that the two meanings of time and concession may be combined in a temporal particle. But *modo* is in itself hypothetical, even as a particle of time. We see this in its frequent opposition to *nunc*; thus we have: “*nunc* uxorem me esse meministi tuam, *modo*, quum dicta in me ingerebas, odium non *uxor* eram.” It is also opposed to the more definite *nuper*; as: “*nuper* homines nobiles ejusmodi; et quid dico *nuper*? immo vero *modo* ac plane paulo ante vidimus, qui forum ac basilicas ornarent” (Cic. *Verr.* iv. 3, 6). This passage, compared with Plaut. *Amphit.* ii. 2, 60, shows that the order of time might be expressed by the following succession of particles: *jamdudum, pridem, nuper, modo, paullo ante, nunc*; and that *modo* was a vague expression, not significant of any particular epoch or instant. Now if fixed time is *datum* or given, indefinite time is merely assumed, and a word which in its other uses denotes *only, just, exactly, provided you grant me this*, might very well imply *just now, only this short while ago*. Whether the temporal use of *modo* comes from its employment as a particle of disjunction or alternation may be doubtful. The occurrence of *τότε, τούτῳ, &c.*, in such disjunctive and alternative phrases would rather imply that its independent use was anterior to the other. But it is clear that

“*modo* hoc, *modo* illud,” is as completely the opposition of two alternatives as *sive* *hoc* *sive* *illud*, or *vel* *hoc* *vel* *illud*; and while *sive* obviously contains a conditional conjunction, the analogy of the Umbrian *heris* confirms the old and obvious supposition that *vel* is the imperative of *volo*. If then *vel* means “choose” or “prefer,” i. e. “whether you choose this or that,” why may not *modo* signify “grant me this,” i. e. “whether you grant me the one or the other?”

From this analysis of the usage of *modo* we may see that “restricted concession” is the only meaning which will apply to all the employments of the particle. And the remaining question is, whether the etymology, which is in itself most probable, corresponds to this general signification.

Now it is most natural, on all accounts, to compare *mōdō* with *cēdō*, which not only contains the latter half of the word, but corresponds to it in some of its significations. Nearly all scholars are agreed that *cē-dō* is compounded of the pronominal element *ce*, “here,”—which appears in *cis*, *citra*, *ceteri*, and as an affix,—and the imperative *da* = *dato*. This is shown not only by the meaning in such passages as *cedo mihi puerum*, “give me here the boy,” but by the fact that *cedo* has the plural *cedite* or *cette*. That *cēdō* and *mōdō* very nearly approach in meaning, appears from such passages as, Juv. xiii. 209: “*cedo si* conata peregit,” “suppose he has accomplished his attempts;” Plaut. *Mostell.* ii. 1, 26: “*cedo ut* bibam,” “suppose I drink,” in which with very little change of meaning we might substitute *modo si* or *modo ut*. Then again in those passages in which *modo* signifies “prithee,” or corresponds to the German *doch* with an imperative, as “*sequere modo*,” “*tace modo*,” we might easily substitute *cedo* or even *amabo*\*. Since then *met* and *ce* stand on the same footing as pronominal affixes, we might be inclined to suppose that as *cē-do* includes the one, so *mō-do* would represent the other, with the same

\* The identity of the conjunction *modo* and this use of the particle is shown by a passage of Terence (*Heaut.* iv. 1, 4), where some of the editions and MSS., in consequence of the position of *modo* after *ut*, insert *vide* as though it were *vide modo*. The true reading is: “at *ut* *satis* *contemplata modo sis*,” i. e. *modo ut sis*.

imperative subjoined. But in *ce-do* the prefix denotes rather the object than the limitation of the act, and we have *mihi ce-do*, to express the latter. If then *mō-dō* means what I suppose it does, the first syllable stands for the dative of the first personal pronoun. If we assent to Hand's assertion: " *Cedo in se habere Græcum dōs et forma et mensura et significatio ostendunt*," we shall of course conclude that *mō-dō* represents *μολ δός*, or that it is of Greek origin, like *apage*, *ergo*, and other Latin words. But the prefix of *cēdō* is thoroughly Latin, and there is no reason why the short *ō* should not be explained from the rules of Roman vocalism, just as we have the forms *duim*, &c., for *dem* = *da-in*. Nor is there any difficulty in accounting for the change from *mī* for *mihi* into *mō*. It is thoroughly supported by at least one important analogy. If we compare the forms *merīdie*, *postrīdie* for *medii die*, *posteri die*, we shall see that these are locatives in which the adjective corresponds to the forms *humī*, *domī*, &c. Now the locative of *hic* is *hī-c*, which, without the affix *-ce*, becomes *hī*. We ought therefore to have *hī-die* for "to-day;" but we find only *hō-die*. In the same way *mī-do* would become *mō-do*. Nor are other examples of an interchange of *i* and *o* wanting; compare *dīco*, *disco* = *dic-sco*, with *doc-eo*; *homin-is* with *homo\**; *ille*, with *ollus*, &c.

To complete the argument I must say a few words about three particles which undoubtedly contain the word *modus*, namely, *admodum*, *commodum*, *propemodum*. In the first and third of these, *modus* denotes "the full measure," so that *admodum* means, "up to the full measure" (i. e. *satis omnino*), and *prope-modum* means "near the full measure" (i. e. almost). This of course is a totally different meaning of *modus* from that which Hand assigns to the same word for the purpose of explaining *mōdō*. Such questions and answers as *advenis modo?* "are you just arrived?" *admodum*, "precisely so" (Ter. *Hecyrr.* iii. 5, 8), show that the Romans had no idea of a con-

\* Those, who connect *hōmo*, *hūmanus*, with the root *phi-* or *fi-*, Sanscr. *bhū* (Bopp, *Vergl. Gramm.* p. 1110), will recognise another analogy for the change of *i* into *ō* in the first syllable of this word, and in *fōre* and *fōrem* compared with *filius* and *fīo*.

exion in origin and meaning between the two particles. With *commodum* the case is somewhat different. The original form was *commodo* =  $\xi\bar{\nu}\nu$  μέτρῳ, i. e. "in exact accordance with the measure," and *commodum* is a secondary adverb like *incassum*, *coram*, &c. We have an example of this form in Virgil, *Æneid*. ii. 99, where we ought to read *invulgum*, for there is no real authority for a masculine *vulgaris*. The use of *commodum* to express "the nick of time," may be explained by such phrases as those of Sophocles (*Œd. R.* 73) : ήμαρ ἥδη ξυμμετρούμενον χρόνῳ—(*ibid.* 963) : τῷ μακρῷ γε ξυμμετρούμενος χρόνῳ. And thus we see that *commodum*, as expressing exact or definite time, does not correspond at all to the temporal use of *mōdō*.

The following points appear to me to be established :—

- (a.) That *mōdō* is not *mōdō*, the ablative of *modus*.
- (b.) That when *mōdō* signifies "only," or "provided," it denotes a restricted concession.
- (c.) That the same meaning is applicable to the use of the word as a particle of time.
- (d.) That an etymology of *mōdō* in accordance with this signification is suggested by *cēdō* and supported by philological reasoning.
- (e.) That the particles really compounded of *modus* differ in signification from all the uses of *mōdō*.

[After the reading of this paper some objections were urged by Members of the Society, who were present on the occasion. As I did not read the paper in person, and had no opportunity of replying to these criticisms at the time when they were advanced, I think it due to myself and the Society to notice such of them as have been communicated to me.

1. It was objected that no argument can be drawn from the quantity of *mōdō*, because we may have the same quantity when *mōdo* is obviously the ablative of *modus*; as in Horace, 1 *Serm.* ix. 43 : "Mæcenas, *quomodō* tecum?" I merely said, that the last syllable of the ablative *mōdo* is *regularly* and *properly* long — as a few lines after the passage quoted

(v. 50) : “non isto vivimus illic, quo tu rere *modō*”—and that the particle is *always* a pyrrhichius.

2. A Member maintained that all the meanings of *mōdō* could be deduced naturally from the original one of “by measure, only.” If this can be done, it is a pity that it has not been done. All the attempts, with which I am acquainted, are utter failures, and I cannot see my way to any more successful application of that which is *prīmā facie* the most obvious hypothesis.

3. As to *dum-taxat*, it was maintained that this meant “until it touches.” The author of this objection cannot have been acquainted with the undoubted meaning of the phrase as derived from the Silian law and the Latin Bantine Inscription : see *Varronianus*, p. 231, Ed. 2.

4. It was stated that the connection of *ce-do* with *dare* was by no means universally admitted. I do not know any one who doubts this, except Döderlein ; and though he is rash enough to propose that *cēdō* is an old form of *cito* ! (*Lat. Syn. u. Et.* iv. 138), he admits that *cette* is “eine unverkennbare Imperativform.”

5. It was maintained that *hōdie* was not to be derived from *hi-c die*, but from *hoc* or the old ablative *ho*. If *hōdie* were the ablative case, then, as the original ablative of *hic* must have been *hid* or *hit* (cf. *marid* in the *Columna Rostrata*), for *hi-c* must have been anterior to those forms which represent an -o declension, my analogy will remain unaltered. But as we have not only *meridie*, *pridie*, *postridie*, but *die septimi* (*Plaut. Men.* 1156), *die crastini* (*id. Mostell.* 884), &c., I contend that the case is locative, and therefore that *hōdie* is for *hi-die*.

6. It was alleged that no one *could* have said *μοὶ δός* ; that it must have been *δός μοι*, or at least *ἐμοὶ δός* ; and that *da mihi* was the only allowable expression. As I do not consider *modo* to have been of Greek origin, the Greek objection does not apply to me ; but the objector forgot that Aristophanes says (*Acharn.* 477) : *σκάνδικά μοι δός μητρόθεν δεδεγμένη*, when the metre would have allowed him to say *δός μοι*. If the etymology proposed and admitted for *cedo* is correct, this

is a sufficient analogy for the similar order in *modo*, and I believe that the pronoun naturally precedes in colloquial phraseology. Indeed if *cedo* is rightly connected with the imperative of *do*, it seems to me almost impossible that the same analysis should not be applicable to *modo*, which is so nearly synonymous.

J. W. D.]

II. "On the confusion of meaning between *Corvus* and *Cornix*;" by HENSLEIGH WEDGWOOD, Esq., A.M.

The progress of cultivation has rendered the raven a rare bird with us, but it was formerly one with which every dweller in the country must have been familiar, and could have had little danger of confounding with the Rook, whose habits are so strongly contrasted with it.

The raven is solitary, preys upon carrion, utters a deep interrupted croak. The rook is habitually seen in flocks, covering the fields in search of grubs and grain, and dwelling in numerous communities in the midst of cultivation and closest neighbourhood of man.

That the Latin *corvus* was commonly applied to the raven, and *cornix* to the rook, is shown by the designations of those species in the Romance languages, It. *corbo*, Prov. *corb*, Fr. *corbeau*\*, for the raven, *cornacchia*, *cornelha* and *corneille*\*, for the rook. It is manifest also that Pliny uses the words in the same sense. No one can mistake his reference to the deep guttural note of the raven, "*Pessima eorum (corvorum) significatio quam glutiunt vocem velut strangulati*" (x. 15), while he is unquestionably speaking of rooks when he says that "*cornices et alio pabulo vescuntur*" (besides flesh). There is no doubt some confusion between the manners of the species when the raven is spoken of as *loquax* or *garrulus*, 'corve loquax,' Ov. Met. 2. 547, and the character for longevity which the *cornix* obtained, ('annosa cornix,' 'cornix—sæclis vix moritura novem,' Ovid) must really have been taken from

\* The Latin diminutival forms are *corvello-* from *corvo-*, and *cornic-ula* from *cornic-*.

observations on the raven, as the knowledge of the age of a bird could only be obtained from domesticated specimens. Now, the aptitude of the raven for domestication is well known, while no one ever heard of rooks being kept tame.

But it is surprising that an author so observant as Virgil, and so intimately acquainted with the habits of animals, should distinctly use *cornix* for raven, and *corvus* for rook;—

Tum *cornix* plenâ pluviam vocat improba voce  
Et sola in siccâ secum spatiatur arenâ.—*Georg.* i. 388.

where the *plena vox* and the solitary station clearly point to the raven, whose loud single croak naturally marked him as a bird of augury.

Ante sinistra cavâ monuisset ab ilice *cornix*.

On the other hand, the habits of the rook are no less clearly described in the 'Georgics' under the name of *corvus*.

E pastu discedens agmine longo  
*Corvorum* increpuit densis exercitus alis.—*Georg.* i. 381.

And again—

Tum liquidas corvi presso ter gutture voces  
Aut quater ingeminant, et sœpe cubilibus altis  
Nescio quâ præter solitum dulcedine lœti  
Inter se foliis strepitant, juvat imbribus actis  
Progeniem parvam, dulcesque revisere nidos.

*Georg.* i. 410.

TRANSACTIONS  
OF THE  
PHILOLOGICAL SOCIETY.

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1854.—No. 6.

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April 7,

THOMAS WATTS, Esq., in the Chair.

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The following Papers were read:—

- I. "On the Name and Nation of the Dacian King Decebalus, with Notices of the Agathyrsi and Alani;" by ROBERT GORDON LATHAM, M.D.
- II. "Jottings in Legal Etymology;" by JOHN MALCOLM LUDLOW, Esq., of Lincoln's Inn, Barrister-at-Law.

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1. "On the Name and Nation of the Dacian King Decebalus, with Notices of the Agathyrsi and Alani."

The text of Herodotus places the Agathyrsi in Transylvania (there or thereabouts). (See F. W. Newman "On Scythia and the surrounding Countries, according to Herodotus," Philological Society's Proceedings, vol. i. p. 77.)

The subsequent authors speak of them as a people who painted (tattooed ?) their bodies; the usual epithet being *picti*.

The same epithet is applied to the *Geloni*; also a population of the Scythia of Herodotus.

For accurate knowledge the locality of the Agathyrsans was too remote—too remote until, at least, the date of the Dacian

wars ; but the Dacian wars are, themselves, eminently imperfect in their details, and unsatisfactory in respect to the authorities for them.

There is every reason, then, for a nation in the locality of the Agathyrsi remaining obscure—in the same predicament (say) with the Hyperborei, or with the occupants of Thule.

But there is no reason for supposing the obliteration of the people so called ; nor yet for supposing a loss of its name, whether native or otherwise.

Hence, when we get the details of Dacia we may reasonably look out for Agathyrsi.

How far must we expect to find their name unmodified ? This depends upon the population through whom the classical writers, whether Latin or Greek, derived it. Now it is submitted, that if we find a notice of them in the fifth century A.D., and that in an account relating to Dacia and Pannonia, the *medium* has, probably, been different from that through which Herodotus, amongst the Greek colonies of the Black Sea, obtained *his* accounts. The details of this difference of *medium* are not very important, and the discussion of them would be episodical to the present paper, if not irrelevant. It is enough to remark, that a difference of *medium* is probable, and, as a consequence thereto, a difference in the form of the name.

This is preliminary and introductory to the notice of the following passage of Priscus, to whom we owe the account of one of the embassies to Attila—'Ο πρεσβύτερος ἡρχε τῶν 'Ακατζίρων καὶ τῶν λοιπῶν ἔθνῶν νεμεμένων τὴν πρὸς τὸν Πόντον Σκυθικήν. Another form (also in Priscus) is 'Ακατίροι. They are specially called *Akatiri Hunni*. Jornandes' form is *Acatziri*.

Place for place, this gives us the Agathyrsi of Herodotus as near as can be expected ; and, name for name it does the same : the inference being that the *Akatziri* of Priscus are the descendants of the *Agathyrsi* of Herodotus. Of course, evidence of any kind to the migration, extinction, or change of name on the part of the population in question would invalidate this view. Such evidence, however, has not been pro-

duced, nor has the present writer succeeded in finding, though he has sought for, it.

Descendants then of the *Agathyrsi*, and ancestors of the *Akatziri* may have formed part of the population of Dacia when Domitian and Trajan fought against Decebalus; a part that may have been large or small, weak or powerful, homogeneous with the rest of Dacia or different from it. Assuming it to have been different, it may still have supplicated soldiers—even leaders. Decebalus himself may as easily have belonged to the Agathyrsan part of Dacia as to any other. A very little evidence will turn the balance in so obscure a point as the present.

Now, no German and no Slavonic tongue give us either the meaning of the name Decebalus or any name like it. It stands alone in *European* history. Where does it appear? In the history of the *Turks*. The first known king of the Turks bears the same name as the last of the Dacians. *Di-zabulus* ( $\Deltaι\zeta\alpha\betaούλος$ ) was that khan of the Turks of Tartary to whom Justinian sent an embassy when the Avars invaded the Eastern empire.

This (as is freely admitted) is a small fact, if taken alone; but this should not be done. The *cumulative* character of the evidence in all matters of this kind should be borne in mind, and the value of small facts measured by the extent to which they stand alone, or are strengthened by the coincidence of others. In the latter case they assume importance in proportion to the mutual support they give each other; the value of any two being always more than double that of either taken singly.

On the other hand, each must rest on some separate substantive evidence of its own. To say that *Decebalus was an Agathyrsan because the Agathyrsans were Turks*, and that *the Agathyrsans were Turks because Decebalus was one of them*, is illegitimate. There must be some special evidence in each case, little or much.

Now the evidence that the *Agathyrsi* were Turks lies in the extent to which (a) they were Scythians (*Skoloti*), and (b) the Scythians (*Skoloti*) were Turks;—neither of which

facts is either universally admitted or universally denied. The present writer, however, holds the Turk character of the *Agathyrsi* on grounds wholly independent of anything in the present paper; indeed, the suggestion that the *Acatziri* are *Agathyrsi* is, not his, but Zeuss'.—(See *Die Deutschen und die Nachbarstämme, v. Bulgari*, p. 714.)

If *Agathyrs-* be *Akatzir-* in some older, what is the latter word in any newer form?—for such there probably is. Word for word, it is probably the same as *Khazar*, a denomination for an undoubtedly Turk tribe which occurs for the first time in Theophanes:—*Τοῦρκοι ἀπὸ τῆς ἑρας οὗτοι Χαζάροι ὄνομαζανσιν*. This is A.D. 626. Whether, however, the same populations were denoted is uncertain. There are certain difficulties in the supposition that they were absolutely identical.

It is not, however, necessary that they should be so. There might be more than one division of a great stock, like the Turk so called. Nay, they might have been populations other than Turk so designated, provided only that there were some Turk population in their neighbourhood so to call them. More than this. The word may be current at the present moment, though, of course, in a modified form. Suppose it to have been the Turk translation of *pictus*; or rather, suppose the word *pictus* to be the Latin translation of *Agathyrs-* (*Akatzir-*): what would the probable consequence be? Even this, that wherever there was a *painted* (or *tattooed*) population in the neighbourhood of any member of the great Turk stock, the name, or something like it, might arise. Be it so. If the members of the same Turk stock lay wide apart, the corresponding painted or tattooed populations lying wide apart also might take the same name.

The details suggested by this line of criticism may form the subject of another paper. In the present, the author hazards a fresh observation—an observation on a population often associated with the *Agathyrsi*, viz. the *Geloni*. Seeing that we have such forms as *Unni* (the Greek form is *Οὐννοι*, not *Οὐννοι*) and *Chuni* (= *Huns*); *Arpi* and *Carpi*; *Attuarii* and *Chattuarii*, &c.; and seeing the affinity between the sounds of

*g* and *k*; he believes that the word *Geloni* may take another form and begin with a vowel (*Elōni*, *Alōni*). Seeing that their locality is nearly that of the *Alani* of a later period; seeing that the middle syllable in *Alani* (in one writer at least) is long—ἀλανίντες Ἀλανοί; seeing that Herodotus, who mentions the *Geloni*, knows no *Alani*, whereas the authors who describe the *Alani* make (with an exception about to be noticed) no mention of the *Geloni*, he identifies the two populations, *Geloni* and *Alani*, or *vice versā*. He deduces something more from this root *l—n* (*λ—ν*). Let the name for the *Alans* have reached the Greeks of the Euxine through two different dialects of some interjacent language; let the form it took in Greek have been parisyllabic in one case, whereas it was imparisyllabic in the other, and we have two plurals, one in *-οι*, as Γέλωνοι, Ἀλανοί, and another in *-ες*, as Γέλωνες, Ἀλανες, Ἀλανες,—possible, and even probable, modifications of the original name, whatever that was. Now, name for name, *Alanes* comes very near Ελληνες; and in this similarity may lie the explanation of the statement of Herodotus as to the existence of certain *Scythian Greeks* ("Ελληνες Σκύθαι") — iv. 17. 108.

These *Scythian Greeks* were *Alans*.

The exception, indicated a few lines above, to the fact of only one author mentioning both *Geloni* and *Alani*, is to be found in Ammianus Marcellinus (xxxii. 2. 13. 14). The passage is too long to quote. It is clear, however, that whilst his *Alani* are spoken of from his own knowledge, his *Geloni* are brought in from his book-learning, *i.e.* from Herodotus.

II. "Jottings in Legal Etymology;" by JOHN MALCOLM LUDLOW, Esq., of Lincoln's Inn.

1. "LORD PARAMOUNT AND TENANT PARAVAIL." The highest lord and the lowest tenant of the fee respectively. *Paramount*, from the French *par*, that is *per*, and *monter*, *ascendere*; and *paravail*, (1.) because it is presumed he hath profit and *avail* of the land, or (2.) because the lord "*availeth*" him. So say

our legal sages ; Coke, 2 Inst. 296 ; Blackstone, 2 Comm. 60, and the like. Even Serjeant Stephen repeats the lesson.

Now, why the lowest tenants should have more “ profit and avail ” of the land than those in authority over them, is rather difficult to discover ; and the fact would stand at least in solitary contrast to the social economy of all known countries. Generally speaking, the “ profit and avail ” of the land is well nigh all squeezed out, before the lowest tenant is allowed to pick up what he can out of it. At all events, the Arcadian view of the Feudal System indicated by etymology number 1, is in direct opposition with etymology number 2, “ Because the lord availeth him,” that is, the highest or paramount lord ; the second, or *mesne*, lord contributing no avail apparently to his immediate tenant, and being probably rather availed against by his own superior. Historically, I have no doubt that this etymology was often true, and that the only avail which the lowest tenant had against his ‘ *mesne* ’ was the protection of the superior or paramount.

But it is wonderful that a direct opposition clearly existing in the two words, *paramount*, *paravail*, should not have struck our etymologists ; still more wonderful, when one observes that Sir E. Coke, for instance, had under his eyes in the text of Littleton (Tenures, Sect. 231) the literal French form *paramont*, giving the clue to both.

*Par-amont* and *par-aval* mean simply “ by-above,” “ by-below.” The words *amont*, *aval* (*ad-montem*, *ad-vallem*, mount-ward, vale-ward) are to this day in constant use amongst the French sailors of the Channel, the descendants of the old Normans, with the meanings of up-stream, down-stream, as in the expressions “ *vent d'amont*,” “ *vent d'aval*.” The “ lord paramount ” is thus simply the “ lord above,” the “ tenant paravail ” the “ tenant below,” as distinguished from the “ *mesne* ” or “ middle ” lord, between the two.

Of the two words thus evolved, the former, *amont*, clearly gives our *amount*,—that which a thing mounts to, is the accumulation of.

*A-val*, on the other hand, occurs under a corrupted form in literary French, in another expression which must often have

puzzled the English reader, *à-vau-l'eau*,—really *aval-l'eau*, signifying anything that floats away with the current. *Aval* is, again, the obvious primitive of *avaler*, to swallow down. But it is also connected with *dévaler*, at present only a vulgarism and provincialism, but to be found in some French Protestant Bibles, *e.g.* in the passages on the healing of the man sick of the palsy ; to let down.

*Avaler*, *dévaler*, in turn, indicate a primitive *valer*, which I do not recollect ever to have met with in French, but which has come down to us under an English shape in our own word to *vail*, to let down,—generically distinct, I need not observe, from *veil* and to *veil*, from *velum*.

The ignorance of such men as Coke and Blackstone respecting the origins of English Law is shown by the fact that the word “*paraval*” actually occurs in the statute-book, with the unmistakeable, and indeed recognized, sense of “beneath,” “lower down the stream than.” Thus, in the 3rd chapter of the 15 Rich. II., “In what places the admirals jurisdiction doth lie :” “Nientmeyns de mort de homme et de maheygn faitz es grosses niefs estcantz et hoverantz enmy le haut fil des grosses rivers tantsoulement *paraval* les pountz de mesmes les rivers pluis proscheins al meer et en nul autre lieu de mesmes les rivers cit l'admiral conissance.” Translated : “Nevertheless, of the death of a man, and of a maihem done in great ships, being and hovering in the main stream of great rivers,—only *beneath* the bridges of the same rivers nigh to the sea, and in none other places of the same rivers, the admiral shall have cognizance.”

I would trouble any one to extract the idea of “availing” from the above passage, in accordance with the received etymologies of “*paravail*.”

Indeed, our own verb “to avail” seems rather to be derivable from *vallum*, wall of defence, than from *vallis*, and to be really *ad-vallare*, to fortify, from whence “an avail,” meaning a succour, a relief\*.

\* The derivation from *ad-valere*, suggested to me by Mr. Wedgwood since writing the above lines, appears, however, the more probable one.

At the same time, the connection between *vallis* and *vallum* is not to be denied. It is probably exactly that between *ditch* and *dyke*. And indeed “ditch” in Ireland habitually means a bank, whether of a ditch or not; whilst “dyke” in England is often applied locally, in the names of places, to a rift instead of an embankment,—the two ideas, of the hollow, and of the bank which bounds it, seeming to run naturally into one another; much as we may find ourselves constantly using the word “circle” when we mean “circumference,” or speaking of “the rail” instead of “the railway,”—i. e. the limit for the thing limited, and *vice versa*.

To return, however, to the thread of our etymology. Does not the group of words and expressions, *paravail*, *aval*, *à-vau-l'eau*, *avaler*, *dévaler*, to *vail*, suggest a meaning for another word, *vavasor*, now only in common use amongst us and with the French in the shape of a proper name, as *Vavasour*, *Vavisor*; Fr. *Vasseur*, *Levassieur*?

These *vavasors* have greatly puzzled our antiquarians. It seems agreed that they held their fees, not from the king, but from a royal vassal; or at least not from the king as such, but by virtue of his being entitled to some honour distinct from the crown. Now, does not *va-vasor*, *val-vasor* (for the *l* remains distinctly in the Latin) represent in the feudal hierarchy exactly what *paravail* does in the feudal tenures? Is it not *vassallus ad-vallem*, vassal below, under-vassal? Does not the etymology strictly correspond to the fact?

The truth of this would of course mainly depend upon whether there was ever a form *vassor* in use, synonymous with *vassallus*. I cannot assert it; but its existence is suggested by that of the French family names *Vasseur*, *Levassieur*, and rendered all but certain by the form *Levassor*, which the latter name takes in the South of France.

Whether, lastly, the above group of words is or is not connected with *vassallus* itself, or by the interchange of *v* with *b*, with the French *bas*, Ital. *basso*, Low-Latin *bassus*, I must leave to others to determine. An idea of inferiority, of *lowerness*, certainly runs through them all.

2. AVERAGE, as between merchants; being the loss incurred

by casting goods into the sea, for the safety of the ship, or the persons or things within it. So called, we are told, because it is "proportioned and allotted after the rate of every man's goods carried." It is obvious that in this view the primary sense of "average" is taken to be its now more usual one, of a mean between various quantities. It would be connected, I suppose, with *avoir*, subst., meaning fortune, possession; Low-Latin *averium, averia*.

But the case is in fact exactly the reverse. "Average" in French is "*avarie*," and is evidently only "*avarage*," a form of the word not now in use. *Avarie* is a term specially applied to sea-damage, and is derived, I suppose, from some Low-Latin verb, *a-variare*, to alter. "Average" is therefore originally not "apportionment," but "damage;" "general average," a "general damage." This may be followed out in other uses of the word, according to its primitive sense, as when it is applied to the payment made for care, over and above freight. Here the idea of apportionment amongst several is obviously excluded, and the only admissible one is that of a damage to be guarded against. In fact, the "average" is paid for care *beyond the average*.

The "average of corn-fields," meaning the stubble after harvest, is another expression illustrating the original meaning of the word; the "average" being that which has been "damaged" by the reaping, just as the synonymous Saxon word "roughings" means that which has been "made rough" by it.

It is easy to see how from the idea of general damage or average, to be proportionably borne by all the owners of goods shipped, would grow the idea of average itself as a proportion, in the sense in which we now habitually apply it.

3. GRANT.—Mr. Sweet, in his edition of "Jarman's Conveyancing," rightly identifies this word with "*garantir*." The word is thus only another form of "warrant." But the derivation illustrates so perfectly all the old law-uses of the term, that it is worth a moment's consideration.

I may say that the identity of the two words "grant" and "*garantir*" originally occurred to me in looking over an old

French purchase-deed, when the form "*je donne et garantis*" immediately suggested the old English one of "give and grant." From the parallel use of the words in the law-language of the two nations let us, however, proceed to the rationale of its application.

"Grant," we are told, is the common-law method of transferring the property of incorporeal hereditaments, such as advowsons, rights of common, rents, &c. Of course, since such things could not pass by "livery" (delivery), by manual or physical tradition; so that the owner could only *warrant* the enjoyment of them to his donee. And so, in like manner, with respect to future interests, such as reversions and remainders after a life-estate. Here also physical tradition was impossible; all that could be done was to *warrant* the enjoyment at the stated period.

Again, a term of years was said to be "granted." Why? Because the possession of land for years gave no *seizin*, created no *freehold*, was altogether beyond the pale of the feudal system, and therefore was deemed unfit for that physical tradition by "livery" which was the inauguration of the feudal tenancy. The "grant" of a lease for years was thus only the "warranting" of a temporary occupation. Hence the learning about "implied covenants" in leases, by the words of the *demise*, as, "for quiet enjoyment."

The true meaning of the word is indeed clearly conveyed in the dictum, obviously tautologous, that "grant implies a warranty." But our legislators, in passing a law "to amend the law of real property" (8 & 9 Vict. c. 106), enact, 1st, that the *freehold* of corporeal tenements shall "lie in grant as well as in livery" (s. 2); next, that the word "grant . . shall not imply any covenant in law" (s. 4). Or, in other words, "the *freehold* of land shall pass as well by being warranted or guaranteed to a new owner as by being actually delivered or handed over to him;" which is perfectly rational and proper; but so that "the warranting or guaranteeing shall not imply any engagement at all on the former owner's part"!

Parliament is indeed omnipotent; but why should it use its omnipotence to take away all meaning from an honest word

which it had been itself applying, and solemnly to enact—not that black shall mean white (that it has done many a time before), but,—that black shall not mean black, which is a very poor, vague, and bewildering conclusion to come to?

Though not strictly etymological, let me observe on one most mischievous corruption of our honest old law-language, in the severing from the word “Corporation” the idea of “limited liability.”

Where any number of men join together as partners, without being recognized as a new *body* in the state, the law treats them merely as an aggregation of individuals, and therefore liable each to the full extent of his fortune, as any one of them might be, for partnership debts.

But where Parliament or the Crown created a *corporation*, a new *body* in the state, it used to be held that the individuality of the person or persons composing that body, whether only one, as a parson, or many, as in the case of a municipal body, or incorporated company, entirely merged in that of the body itself. Hence, there could be no individual liability for debts. To admit it, would have been to break up the personality of the body itself, which had just been called into creation.

But the repeal of the Bubble Act, 6 Geo. IV. c. 91, introduced in the Lords by Lord Chancellor Eldon, has utterly confounded the simplicity of this idea, by allowing the Crown to create corporations without limited liability. Since then we have had Registered Companies, incorporated by Act of Parliament with unlimited liability; and Joint-Stock Banks, which the Crown is to incorporate in like manner. That is to say, the State has been flooded with new ideal *persons*, which really are no persons at all, but only aggregations of individuals, without any outward mark of distinction from the true ideal persons of the old common law. The confusions flowing from this piece of bad logic are incalculable.

## PHILOLOGICAL SCRAPS.

[Read April 28.]

*On the Etymology of the word GRANT.*—The etymology of the word *grant*, which was discussed at a late meeting, is open to a good deal of question. The derivation from Fr. *garantir*, put forwards by Skinner, treated as manifest by Junius and ably supported by Mr. Ludlow in his communication to the Society, seems liable to serious objection, both as to the form of the word and the meaning. The origin of *garantir* and the English equivalent *to warrant*, is, doubtless, the Teutonic verb signifying ‘to look’ or ‘see,’ and hence ‘to take care,’ ‘to guard,’ which has given rise to the English *ware*, *aware*, and Fr. *gare*! the primitive meaning of *garant* being apparently a witness. Now the contraction of such a form as *garan* (from *waran*, *guaran*) into *gran* is directly opposed to the genius of the French language, in which it would be difficult to point out a similar instance of the absorption of an *a*. It is true, that among the meanings given by Roquefort of the terms *craanter*, *craanter*, *créanter*, ordinary French representatives of *grant*, is included the sense of ‘warranty’ or ‘guarantee.’ Thus he explains *créant*, ‘ promesse,’ ‘garantie,’ ‘foi,’ ‘engagement,’ ‘caution,’ ‘sureté’; *créanter*, ‘consentir,’ ‘promettre,’ ‘garantir,’ ‘assurer,’ ‘cautionner,’ ‘passer un acte,’ ‘s’engager,’ ‘expédier’; *crant*, *crantement*, ‘consentement,’ ‘auctorisation,’ ‘decision,’ ‘assurance,’ ‘contract,’ ‘engagement,’ ‘garantie,’ &c. But the sense of ‘guarantee’ is one that might easily arise as a particular instance of the general meaning given in the “ *Dictionnaire Roman, Walon et Tudesque.*” *Cranter*, ‘ promettre,’ ‘certifier,’ ‘s’obliger par instrumens valables’; and, in fact, among all the examples given by Ducale and the other lexicographers, there is not one in which the word has the force of a distinct guarantee against the acts or claims of others, which is always expressed by the direct equivalent of the English *warrant*, often in the same sentence with *créanter*, *granter*, in the general sense of engagement, agreement. Thus in Ducange: ‘ *Per assensum et creanta-*

*tionem ejusdem Eustachii promittens et obligans me dictæ ecclesiæ ad guarandizandam eidem dictam decimam.* A.D. 1257. ‘*Ab ipsis et omni eorum genere imperpetuam garandiam ferre craantaverunt.*’ A.D. 1197. They engaged to give a perpetual guarantee. ‘*Remisit etiam IX. denarios censuales et unum eminale avenæ—grantavitque quod de omnibus his legitimam gayrantiam portabit,*’ where *grantare* and *gayrantiam portare* are found in precisely the same relation as *craantare* and *garandiam ferre* in the preceding quotation.

No doubt it is hard to say that any given meaning might not be derived from another, if the weight of external evidence were sufficiently stringent; and perhaps the better mode of arguing against the derivation from *garantir* will be to trace the descent of the word from a different source, which has been repeatedly pointed out by others, but requires for its complete establishment a somewhat copious review of the authorities supplied us by Ducange and his editors.

From Latin *gratus* is formed It. *grado*, Prov. *grat*, Fr. *gré*, ‘will,’ ‘accord,’ ‘allowance,’ ‘liking,’ ‘consent,’ and thence It. *gradire*, *aggradare*, *aggradire*, F. *gréer*, *agréer*, ‘to accept,’ ‘approve,’ ‘allow of,’ and, with some modification of idea, the E. *agree*, ‘to be of the same mind with,’ ‘to enter into an engagement with another.

In middle Latin *gratum* was used as a substantive equivalent to the foregoing *grado*, *grat*, *gré*. ‘*Sine gratu meo*,’ ‘without my consent.’ ‘*Idem feodum a manu monachorum alienare non possumus nisi grato et voluntate Ducis Burgundiaæ.*’ ‘*Nos dedimus in alio loco prædicto Balduino excambium illius terræ ad gratum suum*,’ ‘to his satisfaction.’ The insertion of the nasal, which is so frequently seen without any change of meaning, converted the foregoing *gratum* into *grantum*, *graantum*.

‘*Et si non possim warantizare, dabo ei escambium alibi ad suum grantum et valitudinem illius terræ*,’ ‘to his satisfaction according to the value of the land.’ ‘*Ad grantum et voluntatem Archiepiscopi Remensis.*’ ‘*Sub tali conditione sacramento firmari ut decem millia in festo S. Martini præsentis anni, bond fide ad graantum suum redderem.*’ A.D. 1192.

Hence in O. Fr. the expression *être engrant*, or *engrand*, 'to be ready, inclined.' 'Afin que un chacun soit plus engrant en son endroit de obéir a nos diz criz.' Edict. of 1380 in Duc. 'Tu es bien engrand de trotter,' 'thou wouldest fain be pack-ing.' Cotgrave.

The change of the initial *g* into *c* gives *cranianeus*, 'spontaneous,' 'voluntary.' So in the North of France *gras*, *graisse*, *grappe*, *Grand-Dieu*, *graventer* become *cras*, *craisse*, *crappe*, *Cran-Dieu*, *craventer*; and in the same way we find *gréer*, *granter*, *graanter* passing into *créer*, *cranter*, *craanter*, *creanter*.

The identity of *gratum* and *grantum* may be further illustrated by the indifferent use of the expressions *facere gratum* or *facere grantum*, and the Fr. *faire gré*, in the sense of making satisfaction.

*Et si (debitor) inventus fuerit in civitate Rothomag. antequam gratum suum fecerit, tamdiu tenebitur in carcere communie donec redimatur de centum solidis—tum jurabit se non reversurum in dictam civitatem donec fecerit gratum majoris et creditoris*, 'until he shall have made satisfaction to the mayor of the town and the creditor.'

*Ne puel nuls varls crier vastiaux ne escaudis* (wastels or cakes and biscuits) *parmi le ville s'il n'a fait gré au majeur de chuinc sols*, 'until he has paid five sous to the mayor.'

*Icellui Guillaume compta et fit gré à l'oste de l'écot de lui et de ses compagnons*, 'he satisfied the host for the scot of him and his companions.'

*Faciemus vobis grantum nostrum de dictis mille et quingentis marchis et tenebimus ostagia apud Lugdunum donec integre de dictis 1500 marchis fuerit satis factum*, where *facere grantum* is obviously to make satisfaction by actual payment of the money.

We next have the verbs *gratare*, *gratari*, *gratificari*, and in Fr. *gréer*, *créer*; and again, *grantare*, *crantare*, *creantare*, in the sense of doing an agreeable thing, such as bestowing a right, making over an interest, giving assent to some arrangement. *Quia illud dictis abbati et conventui gratavi et in verbo veritatis concessi. — Insuper gratamus et concedimus quod*

*heredes nostri. — Ego in bono proposito et sano concessi et gratatus sum præceptoris et fratribus militiæ Templi, unum sestarium mestillii. — Promittentes quod Rex Poloniæ promissa omnia et singula ratificabit, gratificabit, ac suis patentibus confirmabit litteris.*

*Item nos episcopus supradictus grantamus, laudamus, committimus et concedimus dicto domino comiti in feudum.* — Where the terms *grantare*, *laudare*, *concedere*, are explained by the translations *gréer*, *louer*, *accorder* in contemporary French instruments. *Loons, gréons, approuvons. — Toutes ces choses dessus dites ils créerent, lèrerent, ratifierent et accordèrent.* Then as the expression of assent to an arrangement often takes the form of an undertaking to uphold it, *gratare*, *grantare*, *creantare*, are frequently found in the sense of promising, engaging.

*Super istas pactiones omnes saepe nominati Domino de Legniaco graantaverunt quod tenebunt, &c. — Praemissa omnia et singula immobilia tenere et fideliter adimplere promiserunt et grataverunt.*

Finally, from this prominent use of the words *gratare*, *grantare*, and their various modifications in the operative part of legal instruments creating obligation, the term *grant*, *crant*, *créant* was applied to the written instrument itself, and hence, in our law language, things were said ‘to lie in Grant’ which could not pass by actual delivery or by word of mouth, but required the formality of a written instrument, and the name ‘Grant’ was specially applied to the kind of deed by which such things were conveyed. The use of *grant* in ordinary language to express favourable acceptance, agreement, allowance, is in entire accordance with the foregoing derivation. ‘To grant a request’ is to receive it with favour, and consequently to do what is asked of us; ‘to grant a proposition’ is to admit the assertion as in accordance with our judgment. ‘To take a thing for granted’ is to take it for admitted or received without opposition. And in other languages the idea is expressed on analogous principles. In French the ordinary term for ‘to grant’ is *accorder*, of which the more general meaning is ‘to agree or consent.’ In German, from *wille*,

corresponding to the middle Lat. *gratum*, Fr. *gré*, is formed *willigen*, *bewilligen*, *verwilligen* 'to grant'; from *gönnen* 'to regard with favour,' *vergönnen*, or the simple *gönnen* itself 'to grant.'

H. WEDGWOOD.

*Further Notes on the Etymology of the word GRANT.*—I have read with great interest Mr. Wedgwood's paper "On the Etymology of the word Grant," and the only conclusion I can come to is, that he has proved his position without disproving mine, which, I am glad to learn, has the authority of Skinner and Junius.

1. I think he has satisfactorily established the filiation from *gratus* through *gratare*, of two words *grantum*, *grantare*, in which the nasal is only accidental, passing into *crantum*, *crantare*, *crant*, *cranter*, *créanter*, and recurring back towards their origin in *gréer*, connected with our *agree*,—which imply in nowise the sense of warranty.

2. But there appears to me evidence equally conclusive, though of another kind, that our own law-words *grante*, *granter*, *grant* 'to grant,' are not derived from *gratus*, but from a Teutonic root, and are identical with *garantir* 'to warrant,' the nasal being essential in them.

3. I would begin by claiming a very high etymological value for our law-language, especially for "words of art," as Sir E. Coke terms them. From the strict adherence to precedent which has distinguished the English law from the earliest period, I conceive that there is no other channel by which the original meanings of words are likely to have come down to us with so little alteration\*.

\* For instance, who would suppose, from our present use of the word "garnish," that it is identical with "warn"? It is only in our law-language that it still bears that sense; the *garnishee* in an attachment being a person *warned* not to pay over money in his hands. But such a sense is a very old one (though now equally obsolete) in the French *garnir*: "Issi qil potest estre resonablement *garny* de la somons," translated "So that he might be reasonably *warned* by" (or rather of) "the summons". 3 Edw. I. c. 44.

4. Now it has come to us, not in any etymology, but as a sort of tradition, that "grant implies a warranty." The idea is not by any means lawyer-made. Lord Coke, who is very fond of an etymology whenever he can claw hold of one, and complacently retails the derivation of *parliament* from *parler la ment* ("because," says he, "any member of that court should sincerely and discreetly *parler la ment* for the general good of the commonwealth"), leaves "grant" quite untouched. The author of "Sheppard's Touchstone" can only explain the word by itself when he says: "This word is taken largely where anything is *granted* or passed from one to another." At a later period still, our lawyers begin to struggle against the idea of the implied warranty. Sir Jeffrey Palmer gives an opinion against it, which is printed by Bridgman in his "Complete Conveyancer," quoted by Charles Butler in his "Notes upon Coke-Littleton." At last comes conveyancing by statute, and the 8 & 9 Vict. c. 106, enacts, that "give" or "grant" shall not imply any covenant in law. Still the old tradition lingers, and to this day attorneys will be found striking out the word "grant" from conveyances by trustees, lest it should commit them to warranty.

5. If therefore the tradition which connects the word "grant" with the idea of "warranty" has any truth in it, it must be sought for as it were in the very bowels of the word itself; its source lies beyond the memory of our earliest text-writers. For this purpose, the best plan seems to me to compare the different uses of the word, and to see how far one idea runs through them all.

6. The leading feudal division of inheritances with us, was of "things which lie in livery," and of "things which lie in grant." The former passed by manual transfer; the latter could only pass by deed. Our lawyers endeavour always from this to jump to the conclusion, that "grant" is *the* deed by which the latter class of thing pass; and the position will be found almost as broadly stated by various text writers. But a very cursory examination will show that the law itself gives the lie to them; for we stumble almost at once in their books upon the consideration of "*parol grants*," i. e. grants without

deed, or, as Sheppard's "Touchstone" says expressly, " by word without writing." Thus, it is admitted that rents or services, or a reversion, may be granted on a partition by one coparcener to another without deed. Again, copyhold land is always said to be "granted," although it passes not by deed, but by the admission of the tenant. A grant is therefore not simply *the deed* by which certain things are transferred.

7. Is it therefore the term applied to *the transfer itself, with reference to these particular things?* Not a whit more so. Crown grants, though of the immediate freehold in lands, are made by deed. The word "grant" occurs in connection with "give" and "enfeoff" in common conveyances by subjects, of the freehold in lands, and other things which unquestionably "lie in livery." It is therefore something which, although distinct from "livery," can be superadded to it, which applies exclusively to the one class of subjects, and concurrently to the other.

8. Now the idea of warranty explains all these various uses at once.

The Crown grants land for immediate freehold and fee-simple interests by charter, because the warranty of the Crown is equivalent to actual delivery by a subject; again, because a feoffment with livery by the Crown might be held to be an alienation of the sovereignty itself in the land, of that *dominium directum* which the Crown is always held to retain.

A subject grants rents and other incorporeal matters, because the enjoyment of them can only be guaranteed, since they are incapable of manual delivery.

A subject grants reversions or other future interests, for the same reason.

A subject grants land for terms of years, retaining the freehold in himself, for the same reason, because he only wishes to guarantee the enjoyment, not to transfer the freehold possession.

In copyhold lands, the lord grants land for immediate interests, by copy of court roll, the tenant's estate starting from the admittance. This is for one of the two reasons assigned for Crown grants of the immediate freehold. If the

lord were to enfeoff, or do any other act analogous to livery, he would pass his freehold,—analogous to the *dominium directum* of the Crown,—which it is of the essence of the tenure that he should retain. He therefore guarantees that the tenant shall hold of him, whether for life or otherwise.

A subject gives or enfeoffs and grants, or grants and releases lands for freehold interests, by the one class of words signifying the actual transfer of the land, by the other the guarantee of its enjoyment.

Lastly, the word “grant” is also found apart from the transfer of any actual interest, in the same sense as “covenant.”

9. In all these different senses of the word “grant” the idea of guarantee is thus universally applicable, and alone, as it seems to me, renders them perfectly consistent. Except in the last sense, the word “agree,” which is supposed to be identical with it, the word “assent,” which is deemed equivalent to it, are perfectly inapplicable; to that extent that an “agreement” is held at common law insufficient to pass any right of property whatsoever.

10. Even in our ordinary uses of the word,—posterior though I must deem them by centuries to the law-uses above given,—it appears to me that “favourable acceptance, agreement,” is too weak a rendering. The word appears to me to convey at least the idea of a very positive giving, by one who has the power to refuse. To “grant a request” is surely much stronger than to “agree to it.” To “grant a proposition” does not seem to me to mean the “receiving the assertion as in accordance with our judgment,” but on the contrary, the giving full liberty to use it (whether we agree to it or not), the warranting, almost, that it may be safely used. The idea of guarantee thus, as it seems to me, underlies at no great depth all those shades of meaning which at first sight seem most opposite to it.

11. Now if there were no word *garantir* existing, I think the foregoing statements involve as it were the moral necessity of a sense of warranty being contained in the original form of the law-English “grant.” But the word *garantir*

existing, the question appears to me narrowed to this: What are the philological objections to identifying them?

12. There is no objection as to the form of conjugation. Roquefort, I am informed by Mr. Wedgwood, gives both *garanter* and *garantir*. Our statute-book has *garantier* 'to warrant' (*qe lui voille garauntier de son gree* 'that will warrant him freely'), 3 Edw. I. c. xl. (A.D. 1275), twice in the same statute. It has also *grauntie* 'granted,' implying *grauntir* (*nul pardoun se face ne tuicion soit grauntie* 'that there be no pardon or protection granted'), 17 Edw. I. c. 6, A.D. 1288.

13. The suppression of the *a* is therefore the sole remaining objection. It is true that the alteration is one uncommon in French. But surely far from unknown.

The French *prêt*, 'ready,' from *paratus*, is the most obvious instance\*. The word coexists with *paré*, from *parer*, both the verb and the participle being used in nautical French, not in the classical meaning of adornment, but in the exact one of *parare* 'to make ready.'

Again: Are not *effaré*, *effrayé*, 'afeared,' 'afraid,' identical? And similarly, though with greater variance from the

\* Not to be confounded with *prêt*, *prêter*, 'loan,' 'to lend,' from *præsto*. If any one doubts this, I would trouble him to derive the compound *apprêt*—*l'apprêt l'une étoffe*, 'that with which a stuff is prepared,' gum or starch—from anything else than *apparatus*.

The *s* of the old French *prest* is urged as an objection to this; but I have observed, in French works of the sixteenth and first half of the seventeenth century, the insertion of the *s* in words which have not the slightest title to it. Thus, in six pages of Rabelais, begun at random, I have met with the following instances of perfectly supposititious *s's*:—*esmeu*, from *emotus*; *eslevez*, from *elevatus*; *respondist* (past) from *respondit*; *cestrin*, from *citrinus*; *chaisnes*, from *catena*; *aesle*, from *ala*; whence our own *aisle*. In some cases the trace of these false spellings remains in the circumflex accent of modern French; as in *chaîne*, *refître* (*reistre*, from the German *reiter*), &c.

Now this tendency to systematize, and insert conventional *s's*, was no doubt in the language before this period, and would especially come into play in words like *prêt*, *prest*, which in one sense were lawfully entitled to it, but not in another. Certain it is, that *apprests* equally occurs, though, as it seems to me, unquestionably devoid of it in the original.

type, are not *sevrer*, 'to sever,' identical with *séparer*, 'to separate'?

Again: *Hungaria*, *Hungaricus*, *Hongrie*, *Hongrois*, give the exact contractions contended for. So with *Bulgarus*, and its well-known, but not very decent, French derivative. So also with the common pronunciation of the French *Marguerite* (*Margrīte*), from *Margarita*; as indeed with our own Marg(a)ret. How old the last contraction is, is evidenced by the Middle-Age Christian names *Greta*, *Grita*, obviously the same.

Kindred instances, though less conclusive, as occurring only in terminal syllables, are *sucré*, from the Spanish *azúcar*, better preserved in our "sugar;" *ambre*, 'amber,' from *ambarum*, Low-Latin; Spanish *ambar*; *nacre*, 'mother-of-pearl,' from the Spanish *nacar*; *cinabre*, 'cinnabar,' from *κινναβάρι*.

Other such instances I have no doubt may be found; but I think the above will suffice as to the etymological possibility of the change contended for.

14. It is indeed just possible that *granter* may be an older form than *garantir*. So the French *varech* 'sea-weed,' comes evidently from the Breton (and, if I mistake not, Channel Island, and thereby Norman) *vraik*, identical with our "wreck," and meaning something cast up by the sea. Though in another language, "Varangian" (I suppose *Οὐαράγγιος*, but have no reference at hand) from "Frank," is a parallel instance. Mr. Wedgwood supplies me with a third in "ca-rouse," from "krus." So our *tarragon* seems to come from the French *estragon*, and, not as would seem, from *Tarragona*, since the Spanish word is the same as the French.

15. Having admitted the double filiation of *granter*, I may now say, that all Mr. Wedgwood's instances do not appear to me on the face of them absolutely conclusive, without a full consideration of the context, and of the date and locality. Thus, I should have been inclined to translate "Et si non possim warrantizare, dabo ei escambium alibi ad suum grantum et valetudinem illius terræ,"—if in an exchange: "And if I cannot warrant him" [the land I am giving in exchange], "I will give him an exchange elsewhere according to his grant

and to the value of that (i.e. his) land." If my present theory be correct, Normandy would probably be the country where the Romance *granter, grantare*, from *gratus*, would meet the Teutonic *granter, garantir*.

16. Admitting the derivation of *garantir* 'warrant,' from a Teutonic root, can that root really mean simply 'to look' or 'see'? Are not *ware, aware*, also *wary*, and the French *gare*\*, kindred with the German *wehren, gewehr*, and thereby also with *war, warrior, guerre, guerrier*? Mr. Sweet makes *garant* to be *guarrant*, and certainly the meaning seems much more nearly that of one who *wars for* another, than of one who is merely a *witness*. These seem to be again connected with the words before alluded to in a note, 'to warn,' *garnir*†, 'to garnish,' i. e. 'to make *ware* of'; but recurring naturally to the old sense of 'to defend,' 'protect,' especially in the South-Romance idioms; and again in *garrison*, 'garrison.'—Lastly, it appears to me not improbable that *garder, garde, ward, guard* form part of the same family, so marked by the interchange of *g* and *w*. So also, I presume, does *weir*.

J. MALCOLM LUDLOW.

\* The French have also a familiar verb, *se garer de* 'to guard oneself against, or take care of.' The substantive, *gare* 'place of safety,' originally nautical for 'landing-place,' 'wharf,' has lately come into use for railway termini: "la gare du chemin de fer,"—a spot certainly which one should "be *ware of*!" *Egarer* seems also to come from the same root, and to mean, originally, 'to be away from the *gare*, or place of safety.'

† I suppose the only remaining French word in which the old sense of *garnir* subsists is that of *garnement*, 'scamp,' 'ne'er-do-well,' whom one is to be *warned of*.

## PHILOLOGICAL SCRAP.

[Read April 28.]

*On the Etymology of the verb OBSOLESCERE.*—The origin of the verb *obsolescere* was discussed in the second volume of the Society's Proceedings (p. 251). It was there contended that the theory which would connect this verb with *abolere* and *exolescere* must be rejected, if only on the ground that such a derivation leaves the *s* of *obs* in *obsolescere* unexplained, for the form *obs* could only be admitted when preceding one of the tenues, *p*, *c*, *t*; before a vowel nothing but *ob* could be tolerated. But the attempt which followed to identify the latter part of *obsolescere* with the verb *solere*, on further consideration seems ungrounded. We propose in place of this to substitute the doctrine that *solescere* is a lost verb, which signified 'to become dirty.' In the first place there is good reason for attributing to *obsolescere*, as its primary meaning, 'to become dirty on the surface,' where *ob* would have the same power which is seen in *ob-durescere*, *oc-callescere*, 'to become hard or callous on the surface.' In proof of the sense here contended for we need but quote—

Cic. de Senec. c. 28 : 'Virtus splendet per se semper, neque alienis umquam sordibus obsolescit,'

Hor. epod. (xvii. 46.) : 'O nec paternis obsoleta sordibus ;'

Hor. od. (ii. 10. 5.) : 'Obsoleti sordibus tecti ;'

Cic. Phil. ii. 41 : 'In homine turpissimo obsolefiebant dignitatis insignia ;'

Val. Max. iii. 5. 1. : 'Candida toga turpitudinis maculis obsolefacta.'

In the two passages last given the notion of dirt and defilement is supported by the appearance of the adjective *turpis*, which no doubt had for its physical and original sense that of 'dirty,' whence the idea of moral pollution readily flows. This would be in keeping with our own use of the adjective in the combinations 'a dirty fellow,' 'a dirty action.'

We also find a similar power when the adjective *obsoletus* is used in reference to the dress, as Liv. xxvii. 34, 'vestis obso-

leta'; Cic. in Rull. ii. 5, 'vestitus obsoletior'; Cic. in Pis. 36, 'obsoletus Thessalonicam venisti'; Pseudo-Nep. Ages. 8, 'vestitus obsoletus.'

Again, the word is opposed to *enituit* in Plin. pan. 4.; and in the tragedies attributed to Seneca (Agam. 976.) there is the marked phrase 'sanguine obsoletus.' These examples might well have led Forcellini to some more definite translation than *non essere in uso*. Above all, his attention ought to have been drawn to the repeated use of the verb in connection with *sordibus*.

But if it be admitted that these passages seem to require the translation here suggested, it still remains to justify it by exhibiting other Latin words where the same form coincides with the same sense. The substantive *solum* is the word from which we would deduce the assumed verb *solere*, 'to be dirty,' for the soil is the chief source of dirt, and in our own language *soil*, both as a substantive and as a verb, has the very sense we are looking for. Again, the noun *sordes* we claim as akin to the proposed verb, much as the adjective *arduus* stands to the verb *alere*, 'to raise'; for the liquid *l* in all languages is readily interchangeable with the liquid *r*, and, so far as the Latin at least is concerned, *d* is often found as a substitute for *l*. It is therefore a matter of little difficulty that *l* should be supplanted by the combination *rd*.

If we look beyond the Latin into those modern languages which are deduced from it, we find in French the adjective *sale*, 'dirty,' and the verb *souiller*, 'to dirty,' which has been adopted by ourselves in the form of 'to sully.'—T. H. KEY.

TRANSACTIONS  
OF THE  
PHILOLOGICAL SOCIETY.

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1854.—No. 7.

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April 28,

The Rev. T. OSWALD COCKAYNE, M.A., in the Chair.

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The following Paper was read:—

“On M. Manavit’s Life of Cardinal Mezzofanti;” by THOMAS WATTS, Esq.

Two years ago I read before the Philological Society a Paper on the extraordinary powers of Cardinal Mezzofanti as a linguist. It consisted of little more than a string of extracts from different books of travels, in which the writers described their interviews with the Cardinal, and gave each his testimony as to the freedom and fluency with which he spoke this or that particular language. Information of this kind was not all that could be wished, but it was all that at that time, after taking some trouble, I found myself able to procure. I expressed my regret that no special biography had as yet been published of so extraordinary a man, that no friend or intimate acquaintance had put his observations on record, and that the Cardinal himself had never, so far as was known, made any definite statement as to the real extent of his wonderful acquirements.

A volume has since appeared, which would seem at first sight to supply all these deficiencies. The ‘*Esquisse historique sur le Cardinal Mezzofanti*,’ by Mons. A. Manavit, published at Paris in 1853, in an octavo volume of some two

hundred pages, is a compilation which has been put together with considerable industry and a thorough love of the subject. Above all, M. Manavit has added a mass of new matter, derived from two new authorities, who are described as precisely of the kind which had previously been wanting,—persons whose connection with Mezzofanti, and opportunities of observation, had been long and intimate. One of these new authorities gives a formal list of the languages which Mezzofanti knew and spoke, numbered and arranged in alphabetical order; the other distinctly states, that Mezzofanti told him he knew and spoke a certain number of languages, dialects not included. No statement can be more definite than the one, or more positive than the other, but the two do not correspond. While the list goes up to fifty-eight only, the number mentioned in the other statement is twenty above it—no less than seventy-eight languages spoken by one individual! To the larger statement M. Manavit yields unlimited credence, and he admits without hesitation a number of other assertions in keeping with it, which are made by the same writer. One of the objects of the present paper will be to show that the high value which he attaches to these assertions may be reasonably questioned, and to guard the genuine fame of an illustrious man from the danger in which it may be placed by the exaggerations of ill-informed and uncritical admiration.

The first of the two documents to which M. Manavit has drawn attention is an article in the "Giornale di Roma," of the 5th of February 1850. I have referred to the original, which is to be found among the collection of foreign newspapers on the shelves of the British Museum. The article, which extends to several columns, is a biography of Mezzofanti, for which the editor of the paper informs us that he was indebted to the advocate Signor Gaetano Stolz, who had the good fortune to be long connected with the Cardinal. To his own information, we are told, that Signor Stolz "has added that derived from the Cardinal's kinsmen, from Signor Giuseppe Marcelli, who attended him in the capacity of train-bearer, and from the papers left by the deceased himself." Considering the extent and nature of these authorities, the

memoir cannot be regarded as a satisfactory one. Few incidents of the Cardinal's life will be found in it which had not been given by previous writers. One anecdote which is related by Signor Stolz is, however, both new and interesting. "Pope Gregory the Sixteenth," he tells us, "took a fancy to try the powers of the Cardinal by surprise, and one day summoned to the gardens of the Vatican as many of the pupils of the Propaganda as were sufficient to provide one specimen of every country it contained. He made them conceal themselves here and there, and present themselves on a sudden to Mezzofanti, who accompanied him on his walk through the gardens. Every one addressed the Cardinal in his own language, and the Cardinal made answer to each with promptitude and propriety, and continued to discourse now with one and now with another in all their various idioms." This scene, in the hands of a good artist, might surely be made to form a pleasing picture. The trees and statues and clumps of foliage of the Italian garden, the youths of different colours and different races 'from China to Peru,' some holding converse with the great linguist, others awaiting their turn under covert of the leafy arbours, the modest triumph of the polyglot Cardinal, the admiring astonishment of his papal friend, compose altogether as inviting a subject for the pencil as the biography of a quiet student will often be found to present. M. Manavit, who has taken care not to omit this interesting story, can hardly be said to improve it in the telling:—"At a signal given," according to his version, "the pupils came *in a group* to bend the knee before the august Head of the Church; then instantly rising, they addressed themselves, *all at once*, each in his own language, to Mezzofanti, with such an abundance of words and such volubility that in this conflict of different tongues it was difficult to be heard."

The notice of Signor Stolz contains another passage of interest. "As I had," he says, "the good fortune to be much with Cardinal Mezzofanti, and he had the kindness to treat me on familiar terms, the conversation sometimes turned on the study of languages and the easiest methods of learning them; and as, to say the truth, I was curious to

know the method adopted by him, I endeavoured to lead him to some explanation on the subject, but did so of course with that prudence and those regards which are becoming in every one, but were a duty in me. From what I gathered in these conversations I consider myself qualified to assert, that he had framed for himself a method of comparison, as well for the grammatical rules of the different languages as for their words, printing in his mind, so to speak, the differential relations of the tongue he wished to learn with the one already known, which he thought it best to compare it with. This had the effect of leading him to take note of, and study the differences of the same word in the different dialects of the same language. But though this remark may throw some light on the mechanism by which he facilitated to himself the study of so many idioms, it neither takes away nor diminishes the marvellousness of his acquirements, which cannot be explained without recognizing in him an extraordinary being,—as much a prodigy of nature for mental, as Samson for physical power."

The most striking and conspicuous portion of the article in the "Giornale di Roma" is, however, the list of the languages which Mezzofanti spoke. It is described by Signor Stolz as drawn up by him "according to the most accurate accounts" (*secondo le più accurate notizie*). In the translation which follows, the languages are arranged in the alphabetical order of their English names.

1. Albanian.	14. Coptic.
2. Amharic.	15. Curaçao.
3. Angolan.	16. Danish.
4. Arabic.	17. Dutch.
5. Aramean.	18. English.
6. Armenian.	19. Ethiopic.
7. Modern Armenian.	20. French.
8. Bulgarian.	21. Georgian.
9. Catalan.	22. German.
10. Celtic.	23. Greek.
11. Chaldee.	24. Modern Greek.
12. Chilian.	25. Gipsey.
13. Chinese.	26. Hebrew.

27. Rabbinical Hebrew.	43. Portuguese.
28. Hindustani.	44. Rhætian or Romansh.
29. Hungarian.	45. Russian.
30. Illyrian.	46. Samaritan.
31. Irish.	47. Sanscrit.
32. Italian.	48. Sardinian.
33. Kurdish.	49. Scotch.
34. Latin.	50. Singhalese.
35. Lithuanian.	51. Spanish.
36. Malay.	52. Swedish.
37. Maltese.	53. Swiss.
38. Mongol.	54. Syriac.
39. Norwegian.	55. Tamul.
40. Peguan.	56. Tartar.
41. Persian.	57. Turkish.
42. Polish.	58. Wallachian.

As coming from one who was personally intimate with the Cardinal, and who had, moreover, access to his posthumous papers, it might have been hoped that this list would be one of authority. The bare perusal, however, is sufficient to show that this is not the case. Even M. Manavit, who is in general a very indulgent critic, feels bound to remark that the catalogue is "inexact and incomplete," and that "the reader will perceive that the dialects are confounded with the languages properly so called." One instance of inexactness which it contains is on the side of over-completeness. The Norwegians speak and write the same language that is current in Denmark, but instead of calling it Danish, like the rest of Europe, they prefer to call it Norwegian. Hence we find 'Danish' and 'Norwegian' set down in the list as two different tongues. It may perhaps be from a similar mistake that Scotch is also recorded as one of the Cardinal's languages distinct from English; or by Scotch in this instance may be meant Gaelic, as by Celtic most probably Welsh. But perhaps the most extraordinary entry of all is No. 53, the Swiss. Can Signor Stolz, an educated Italian, with a name that indicates German descent, be really under the impression that the Swiss guards, whom he daily sees around him in the streets of Rome,

have a language of their own, distinct from the Italian, French, German, and Rhætian, which he has already entered in his catalogue? If, on the other hand, he merely intends to intimate that the Cardinal was master of one of the Swiss dialects, he ought to have specified which; and the question arises, how far the dialects are to be allowed to count in a list of this kind? It would hardly be said that an Englishman was master of three languages, because he was acquainted with English, the Persian language, and the Exmoor dialect, even though the Exmoor dialect may have a small literature of its own. That it is a task of no ordinary difficulty to draw a decided line between a dialect and a language is admitted, but however it may be drawn, Signor Stolz's catalogue will need to be rectified. He gives as two of his tongues, No. 82. Italian, and No. 48. Sardinian. But what does he mean by Sardinian? In an excellent little work which has been published this year at Cagliari by the Canon Giovanni Spano (*Saggio di filologia Sarda comparata*), the parable of the Prodigal Son is given in four Sardinian dialects, one of the south, another of the north, a third of Sassari, and a fourth of Logudoro, and the dialect of Logudoro differs as much from the dialect of Sassari as it does from Italian. In short, if the dialects are to count as languages, and if Mezzofanti was really master of all the Italian dialects, those of Sardinia alone will count as four, and the number of languages he spoke will be neither fifty-eight nor seventy-eight, but very much upwards of a hundred.

Many of the other entries in Signor Stolz's catalogue are equally questionable, but to examine them seems unnecessary until it is known on whose authority the whole is founded. That it is not on Cardinal Mezzofanti's is obvious from what has already been mentioned; a person who knew Danish would not fall into the mistake of dividing it into two languages,—as an Italian who knew English would hardly suppose, when he heard it from the mouth of a New Yorker, that he was hearing American. But if not on the Cardinal's authority, on whose is the list drawn up? Obviously not on that of natives, to whom each tongue was vernacular, for from that source how could

Signor Stoltz obtain his Celtic and his Swiss? The best source that remains, when these two are excluded, is that of mere conjecture, from parties who heard the Cardinal speaking in languages unknown to themselves, and these conjectures are, it is plain, not to be relied on. The Italians who surrounded the Cardinal appear in general to have been far from well-informed on the subject of language. The catalogue of his library, which has been published since his death\*, is a book remarkable for the frequency and the magnitude of its blunders, as has been shown in a short article on it in the 'Athenæum.' The works in that catalogue are arranged according to languages, and under the head of "Portuguese dialects" we find eight books altogether, of which six are in Basque and one in Hungarian; the remaining one, which is thus described, "Niewindt, M. J. Catechismo pa uso di Catolicunan di Curaçao," being probably the authority on which Signor Stoltz has inserted in his list of languages the language of Curaçao. It will be remarked that while Curaçao figures in that list, Basque is omitted,—a tongue which there is good testimony that Mezzofanti knew, and the structure of which is so peculiar, that his acquisition of, or mastery over, it is a striking proof of his extraordinary linguistic power. With such redundancies and such omissions, is it too much to say that Signor Stoltz's list is of no value?

The second document on which M. Manavit relies, is mentioned by him at some length in his Preface. After giving as the title, "APPENDICE. Lo stupendo Ingegno dello Eminentissimo Mezzofanti di venerata memoria (Dal fasc. xli. della Civiltà Cattolica)," he proceeds to describe it thus:—"This is a judicious appreciation of the admirable talent of Cardinal Mezzofanti considered as a linguist, which we owe to the pen of an able and experienced writer. It requires some share of the rare talents of the master himself to judge him with such discernment and with perfect knowledge of the subject. The author has desired to remain anonymous, and

\* Catalogo della Libreria dell' eminentissimo Cardinale G. Mezzofanti, compilato da F. Bonifazi, &c. Roma, 1851, 8°. The library has not been disposed of by public auction, as was stated in the newspapers, but is still in the hands of the family awaiting a purchaser.

though he is well known at Rome, we have respected His intentions, and will not point him out further than by saying, that he is a member of the society of Jesus, and one of the most distinguished writers who take part in the composition of the 'Civiltà Cattolica,' one of the best periodicals issued by the religious press."

It will be observed that the first word of the title of this notice of the Cardinal, as given by M. Manavit, is "Appendice;" but he does not apprise his readers, as he might perhaps have been expected to do, that the essay in question forms part of an Appendix to a politico-religious novel, "The Jew of Verona," which we find occupying rather incongruously a considerable number of pages in the 'Civiltà Cattolica,' otherwise a serious though somewhat vehement papal periodical, established at Rome in 1850, to assist in eradicating republican principles. This circumstance we only discovered by referring to the set of the 'Civiltà,' which is to be found in the library of the British Museum. The description of Cardinal Mezzofanti appears in the appendix to the novel in the form of a letter addressed to one of the characters by a certain Don Cosimo of the Propaganda. It is preceded by a dialogue designed to call attention to its importance, in which these sentences occur:—

"It is a pity," said the Modenese, "that it is too late to read the letter this evening,—my mouth waters (mi sa mill' anni) to see what sort of a picture Don Cosimo draws of him, for in good truth Mezzofanti was the wonder of our age; but it was never known precisely how many languages he spoke."

This stimulant to curiosity is administered at the end of the portion of "The Jew of Verona," in one of the numbers of the magazine, and in the next the promised information is given. My opinion of its value differs so materially from that which has been quoted from M. Manavit, that I must be pardoned for laying before the Society a somewhat long extract, with the view of putting it in possession of materials to form its own judgment.

"Cardinal Mezzofanti," says Don Cosimo, "was the true and only citizen of the world, since he knew and spoke almost

all the tongues of the earth, and even the vulgar dialects of many, belonging to the different provinces and cities. Nor was it only the living languages of civilized nations that he spoke, but the dead, which are preserved to us in the writings of ancient authors, and even the barbarous jargons of the savages of America, and the novel languages of many tribes and races discovered in the boundless Austral oceans.

"Among the American he had an extensive acquaintance with the vernacular of the Peruvians, the Chilians, the Brazilians, and of various other savage tribes of the north, the centre, and the south of those vast continents, so as to write in these languages poetry of various metres, which he afterwards caused to be recited by the pupils of the Propaganda at Rome, on their polyglot meeting on the feast of the Epiphany. And as at times in the Urban College there was no one among the pupils who knew these dialects, he explained to them, with infinite patience, the meaning of the verses, and taught them the pronunciation\*.

"We had in the Propaganda a young savage of California, named Tac, and as long as he lived the Cardinal dictated to him every year a piece of poetry in his Californian idiom, and taught him to recite it with his barbaric tones and cadences, which were a sort of modulated music of simple trebles and basses almost in unison. And as the imaginations of savages are most warm and lively, so the poetry which the Cardinal dictated in Peruvian, Chilian, and Californian, was full of rapid flights, burning ideas, and richly-coloured images; and it delineated so to the life the nature of these forest tribes, that when the verses were turned into Italian, one seemed to be reading the songs that are described to us by the missionaries among the Iroquois, the Hurons, and the Illinois; songs which resounded on the shores of the Canadian lakes, and now re-echo among the valleys of the rugged mountains of Oregon.

\* Thus in the original (vol. vii. p. 569):—

"E perchè nel Collegio Urbano alcuna fiata non avea fra gli Alunni chi conoscesse que' dialetti egli spiegava loro il senso della poesia ed ammazzavagli della pronunzia con infinita pazienza."

"With the same truth to nature with which he imitated the ideas and diction of the savages of America, he knew how to embody the abrupt thoughts and the vast imaginings of the negroes of the desert of Sennaar and the Blue River, beneath the burning zones of Africa; poetry of singular character, which unites to the fiery fancy of the tropics the noblest passions and the deepest and most delicate feelings of the heart. Almost every year he made the negroes of the Propaganda recite poetry in the language of Angola, of Caffraria, of Congo, of the Ambezes, and of Zanguebar; while for others, chiefly Peguans and Cochin-Chinese, with their Birman and Talapoin, or sacred language, he composed also most animated verses in the monosyllabic Javancse and Bugis, Tagala and Balta languages, with the other Malay tongues of the Indian and Chinese Archipelago\*. And as these nations, being clownish, rude, and illiterate, have no books, the Cardinal adapted the metres and arranged the ideas according to the genius of those curt and abrupt languages, on the model of those popular songs which the Jesuit missionaries, after their long and painful toil to humanize, civilize, and regenerate these rude, and often ferine nations, have brought to the Western world. With the same ingenuity, and with native elegance, he made us enjoy the Finnish chants of the Samoiedes, of the Laplanders, and of many of the wandering Siberian tribes between Tobolsk and the last eastern spur of Kamtschatka, as also the poetry of the Manchoo Tartars, the Mongols, the Pandours, the Cossacks, the Turkomans, the Usbeks, and other nations around the Caspian and the Ural.

"The poetry of all languages is that portion of them which is most exquisite, sweet, strong, noble, and expressive; hence it is plain and evident that Cardinal Mezzofanti must have been master of all the genius of all these languages, their

\* "Indi quasi ogni anno ai negri di Propaganda facea recitare poesie in lingua d' *Angola*, della *Cafreria*, del *Congo*, degli *Ambezes* e del *Zanguebar*; come ad altri, massime *Peguani* e della *Cocincina*, colla loro lingua *Birmana* e *Talapuina* o sacra componea eziando versi animatissimi nelle lingue monosillabe *Giavanesi*, *Bugesi*, di *Tagala* e di *Balta* con molte altre *Malaise* della Polinesia indiana e cinese."

texture, their special properties, their transitions, their intricacies, their developments, the proper and applied meaning of the words, with all the varieties of public and familiar language, all the names of the usual objects, simple and composite, singular, special, universal, and abstract. It is a subject of astonishment that a person, even in the language which is natural to him, should bear in his mind such a multiplicity of words and ways of expressing every idea; what then must have been the wealth of *seventy-eight* languages which that wonderful intellect embraced, that prodigious memory retained!

“Not only retained, but knew how to express with such facility and ease of tongue, in every sound, in every accent, in all the asperities, sweetneses, rotundities, sharpneses, redoublings, glidings and pauses,—the palatal sounds and the labial, the dental and the guttural, the deep and the dull, the shrill and the silvery, the detached and the gargled in all the varieties of gargle; and notwithstanding all this, passing most rapidly from and to various languages of different and contrary nature, without ever making a stumble, or confounding one language or one pronunciation with another.

“Almost every evening, when I was in the college of the Propaganda, he came to exercise himself with those dear pupils who are collected there from all nations of the world, to be educated in sacred and profane literature, and the apostolic spirit. Then, as he conversed with me in the halls of the Propaganda, while the pupils were returning from their evening walks, he went to meet them as he saw them come up the steps, and, as they passed before him, said something to them in their own languages, speaking to one Chinese; to another, Armenian; to a third, Greek; to a fourth, Bulgarian. This he saluted in Arabic, that in Ethiopic, in Geez or Abyssinian; here he spoke in Russian, there in Albanian, in Persian, in Peguan, in English, in Coptic, in Lithuanian, in German, in Danish, in Georgian, in Kurdish, in Norwegian, in Swedish. Nor was there ever any risk that he should get entangled, or that a word of another language, or a wrong pronunciation, should escape him.”

The writer then goes on to describe in a similar strain the marvellous excellence and correctness of Mezzofanti's pronunciation, which was such, that, to quote no other instance, he imitated exactly in his utterance the "abrupt detached English" (l'inglese spiccato) of the Anglo-Americans, and the gutturalisms (i gargarismi) of London, Oxford, and "Manchester\*." Finally, after some pages of the same sort, he bursts into this exclamation:—

"But what was Mithridates, and what were Pico della Mirandola, or Werdin" (intended for Wesdin), "or Dorn, or Wanskennedy" (intended for Vans Kennedy), "or Marsden, or Crawfurd, or Pritchard, or Bopp, or Abel Remusat, or Klaproth, or Gulianoff, or the Humboldts, or so many other illustrious knowers and comparers of languages, however numerous they might be, in comparison with Mezzofanti, who told me, in 1846, that he knew seventy-eight of them, with their most varying dialects; and not only knew them, but spoke almost all of them readily, and with first-rate pronunciation, and wrote them in their own characters and composed poetry in them?†"

Such are the statements upon which M. Manavit has relied, and upon which he has built a large portion of his biography. Their adoption by him, the high authority which he attributes to them, and the less inflated character of the language in which he has paraphrased their assertions, have lent them a ready currency. In the 'Rambler,' a respectable English

\* M. Manavit has a very striking illustration of one of the difficulties of linguists. "In the same language," he remarks, "the differences of pronunciation are very delicately shaded, and nevertheless constitute a great difference in the meaning of words. We might quote as an instance the English words 'cherry wine' and 'sherry wine'; the difference in the sounds is scarcely perceptible, even to an experienced foreigner, but it is great in the things, and might be the occasion of disagreeable mistakes." M. Manavit speaks so feelingly, that we are afraid he must have experienced a 'disagreeable mistake'; we would suggest that for the future he should omit the 'wine' after the sherry.

† "A paraggio del Mezzofanti che nel 1846 mi disse saperne 78 cogli svariatissimi dialetti di quelle? E non solo saperle ma quasi tutte parlarle speditamente e con ottima pronunzia e scriverle ne' loro caratteri e comporne poesie."

Catholic magazine, and in the 'Revue des deux Mondes,' the best of the French magazines, the statements, for which no other authority exists than that of this article in the 'Civiltà Cattolica,' are taken from M. Manavit as unquestioned truths. It seems not improbable that, if suffered to pass unchecked, they may become the basis of all future accounts of Mezzofanti.

To me it appears singular that M. Manavit, or any one else, should have ever thought of attaching importance or giving full belief to the assertions of Don Cosimo. They have nothing about them of the character of evidence. They are not a sober narrative, but an inflated rhapsody. The very tone of his composition provokes incredulity, and if we proceed to examine such of his assertions as admit of a test, they fall to pieces. He speaks of the Cardinal as composing for some of the pupils of the Propaganda, "chiefly Peguans and Cochinchinese," pieces of poetry in Javanese, which he represents as a monosyllabic language. A glance at a Javanese dictionary is sufficient to show that it is not monosyllabic. He proceeds to tell us, that the Malay languages, Javanese and Bugis included, are destitute of books. The scholars of Holland would teach him otherwise; they are winning for themselves an enduring fame by their researches into the literature of the Eastern Archipelago.

Still further. There is a rule of English courts of justice, that where documentary evidence of a fact exists, it shall be produced. If the statements adopted by M. Manavit were correct, there would be a body of documentary evidence to support them, as irrefragable as interesting. There would be a sort of anthology of—to use his own phraseology—"poetical compositions in the languages of China, Corea, Angola and California, due to the Cardinal Mezzofanti, or corrected by him." These it appears M. Manavit was anxious to insert as an appendix to his biography, printing them in the original with a translation opposite, and it will readily be conceded that a more acceptable present to his readers could not be thought of. But this intention, like so many others of importance, has remained an intention only. M. Manavit applied to the Propaganda for these pieces, and received something in return,

but something quite different. "The documents," he informs us, "which our friends procured for us from the Propaganda, and which we preserve as *models of calligraphy*, did not coincide with our plan;—they are, in part, in Adelung's 'Mithridates,' and we did not think it necessary to reprint them . . . . The time of vacation prevented our friends from renewing their application, and we were unwilling to keep back our publication any longer." Instead, therefore, of a body of poetry, all that M. Manavit has had it in his power to lay before his readers of the Cardinal's composition are six lines of prose; and those not original, but a translation from Latin into Malay, of an "Antienne" to the Virgin. Until the College of the Propaganda thinks fit to give to the public what treasures of this nature it may have in its possession, it must not be surprised to hear applied to the subject the old maxim of "De non existentibus et non apparentibus eadem est ratio."

Indeed, if we are to place implicit confidence in the assertions of Don Cosimo, the effect of some on the Cardinal's reputation will be the reverse of favourable. The testimony hitherto supposed to be the strongest in behalf of his extraordinary powers will be deprived of its force. It is obviously out of the question for the general public to form an opinion of any value as to whether a person who professes to speak the languages of Zanguebar or Angola, speaks them correctly or incorrectly, with the right or the wrong pronunciation, or, indeed, as to whether he speaks them at all. What he calls Angola may be Gaelic, or, like Psalmanazar, he may speak a language of his own invention. The great proof of the wonderful powers of Cardinal Mezzofanti was, that at the annual examination of the pupils of the Propaganda he conversed with each pupil in his own language. Of course it was supposed, that with that language each pupil was perfectly familiar. According to Don Cosimo, however, this was not the case. "As at times," to repeat his own statement, "there was no one among the pupils who knew these dialects, he explained to them with infinite patience the meaning of the verses, and taught them the pronunciation." If so, they were merely in the position of parrots, repeating what

they did not understand, and their evidence, which was supposed to be conclusive and irrefragable, was no evidence at all.

It is fortunate for the fame of Mezzofanti that it does not depend on such championship as this. The testimony of those who really understood the languages they heard him speak, is as different as possible in its tone and character from that of Don Cosimo, and carries with it a conviction of its truth. After going through so long a series of exaggerations, the only effect of which is to excite distrust, it may be well to revert to one or two of these direct and trustworthy statements, in addition to those I was enabled to bring forward in my previous Paper.

The first is from the Diary of the eminent Polish authoress, Klementyna z Tanskich Hoffmanowa, and is taken from the third volume of her Memoirs, printed in her Posthumous Works. It bears date the 12th of March, 1845.

"Another specialty among the Cardinals is Mezzofanti. Our party had been with him ; he is seventy years old, of a slight small figure, with his face furrowed with wrinkles. He is proud of his talent and fond of displaying it ; he does not like to speak long in one language, but wishes to be called out in several, and those the most various ; he understands as many as forty. He is the more interesting to us that, as he himself relates, it was the Polish legionaries having no one to confess to, that gave the first occasion of his discovering in himself this astonishing gift, and he began by teaching himself the Polish language. He speaks Polish well, but with somewhat strained and far-fetched expressions ; he knows how to pronounce the marked *l* properly, but often forgets to do so. His dress is violet with silk trimmings ; his cap and stockings are also of silk. The rooms he lives in are large enough, but not splendid, and they never light a fire in them ; he says, that from his youth up he has never known what it is to have his room warmed. He is fond of receiving the visits of foreigners : when they leave they give a couple of scudi to the domestics, and they have no bad revenue from this. He was told of my being in Rome, and my regret that I was unable to see him, and my wish to possess, if it were only one word

of his handwriting. He sent me a picture of the Virgin Mary, with the following distich of his own composition, and in his own hand :—

Ten ogień ktory żyie w sercu twoiem  
O Matko Boża! zapal w sercu moiem.

The fire that burns within that breast of thine,  
Mother of God! O kindle it in mine \*!"

This little sketch, slight as it is, is of more value to Mezzofanti's fame than a host of exaggerations. The certificate from a party of Poles that he spoke Polish well, could rarely be given to any one not of Slavonic birth. The remark, that though able to pronounce the peculiar *ł*, he often forgot to take the trouble, may teach us what weight to attach to the vehement assertions of Don Cosimo, that never on any occasion did he fall into any slip of pronunciation.

I am glad to have it in my power to add another account of equal value, which has never appeared in print. In my former paper on the subject I mentioned that Mezzofanti spoke Irish with fluency; I subsequently learned from an Irish gentleman, who had been acquainted with him in Rome, that the Cardinal's acquaintance with the language was less than I had supposed, and my informant was kind enough to put down a few notes on the subject, which he has authorized me to make use of. They are as follows :—

“ Mezzofanti turned his attention to Irish soon after his settling in Rome. He read the language and pronounced it extremely well, but (at least up to the year 1842) he did not profess to speak it freely. He was acquainted with the ordinary forms of salutation, and knew enough of the language to *initiate* a conversation; but although it is put down in the commonly received catalogues of the languages which he spoke, it was not one of those to which he himself laid claim; nevertheless he was in the habit of amusing himself with Irish visitors by addressing them in their native language, and if, as very frequently happened, he found them unable to reply, he

\* Pisma Pośmiertne Klementyny z Tanskich Hoffmanowej. Pamiętniki, iii. p. 211.

would playfully rally them on their ignorance of the dialect of their own country.

"I cannot speak from myself of the period since 1842, and I have never met any one who could report of the Cardinal's knowledge of Irish since that year. In the winter of that year he did not profess to speak it beyond what I have described, but it was quite plain that a very trifling amount of practice would have enabled him to converse freely."

In this communication it deserves particular notice that the Cardinal's habit of rallying his Irish visitors on their ignorance of Irish, led them to suppose, and repeat, that he was a master of the language, though he never laid claim to such an acquirement. This kind of mistake may of course have occurred in the instance of more tongues than one. It has often been recorded, that Mezzofanti was acquainted with Wallachian and Gipsey, but how many of his interlocutors were able to do more than initiate a conversation in those languages, or to ascertain that his knowledge extended further?

To return to Don Cosimo, from whom we have now escaped so long. In the midst of the torrent of declamation, of which he is so profuse, we find the assertion, that in 1846 the Cardinal told him that he was acquainted with seventy-eight languages. Is this assertion to be received with confidence? We have against it the certainty, proved as strongly as a negative well can be, that the Cardinal told no one else so. We have also the certainty, that when any one else asked him the question, though he avoided answering it directly, he always intimated a less number. We have in favour of it the unsupported assertion of an individual at present anonymous, put forward in such a questionable shape, in the form of an appendix to an acknowledged fiction, that it is hard to say if it is even intended to be taken in earnest. We have this and nothing more.

This Paper has already extended to such a length, that to analyse the rest of M. Manavit's biography, however briefly, would lead us too far. It may be sufficient to say, on the whole, that it contains a considerable amount of information, put together without any exercise of criticism. He lays great

stress on a visit which was paid to Cardinal Mezzofanti by an "Indian Prince," and the "Indian Prince" turns out to be the well-known Colonel Ochterlony Dyce Sombre. He gives fifteen pages to the analysis of the published catalogue of the Cardinal's library, and the only error that he points out is, that the works of Goudoulin, the Gascon poet, a copy of which M. Manavit, also a Gascon, presented to the Cardinal, are placed among the works in Catalan. It seems therefore to have escaped him that, as already mentioned, books in Basque and Hungarian are catalogued as belonging to the Portuguese dialects, that among Slavonic books we find some more Hungarian and the Icelandic Edda, that Bas-Breton is inserted as one of the dialects of England, and that the works in or on the Indian languages include some in Angola, some in Berber, two in Basque, one in Bas-Breton, and some numbers of 'The Cambro-Briton,' an English magazine treating of the Welsh language and literature.

To conclude. It may be thought that it is altogether too unimportant a question to consider the possible extent of the acquirements of an individual. In any other case than that of Mezzofanti this objection might be valid, but, as decidedly the greatest linguist on record, he is the representative of the capacity of the human race. It is of importance to know if the tallest man who ever lived was nine feet high or nineteen; if the human being who spoke the greatest number of languages spoke forty or seventy-eight. Some statement on the subject will probably be current through all posterity, and it is surely to be desired that the statement should be as near to the truth as possible.

TRANSACTIONS  
OF THE  
PHILOLOGICAL SOCIETY.

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1854.—No. 8.

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May 12,

Professor KEY in the Chair.

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The following Paper was read:—

“On certain additions to the Ethnographical Philology of Central America, with remarks upon the so-called Astek conquest of Mexico;” by R. G. LATHAM, M.D.

In Central America we have two points for which our philological *data* have lately received additions, viz. the parts about the Lake of Nicaragua and the Isthmus of Darien.

A. For the parts about the Lake of Nicaragua, the chief authority is Mr. Squier; a writer with whom we differ in certain points, but nevertheless a writer who has given us both materials and results of great value. The languages represented, for the first time, by his vocabularies are four in number, of which three are wholly new, whilst one gives us a phenomenon scarcely less important than an absolutely fresh form of speech; viz. the proof of the occurrence of a known language in a new, though not unsuspected, locality.

To these four a fifth may be added; but, as that is one already illustrated by the researches of Henderson, Cotheal and others, it does not come under the category of new material. This language is that of the

*Indians of the Mosquito coast.*—Respecting these Mr. Squier commits himself to the doctrine that they are more or less Carib. They may be this in physiognomy. They may also be so in respect to their civilization, or want of civilization; and perhaps this is all that is meant, the words of our author

being, that "upon the low alluvions, and amongst the dense dank forests of the Atlantic coast, there exist a few scanty, wandering tribes, maintaining a precarious existence by hunting and fishing, with little or no agriculture, destitute of civil organization, with a debased religion, and generally, corresponding with the Caribs of the islands, to whom they sustain close affinities. A portion of their descendants, still further debased by the introduction of negro blood, may still be found in the wretched Moscos or Mosquitos. The few and scattered Melchoras, on the river St. Juan, are certainly of Carib stock, and it is more than probable that the same is true of the Woolwas, Ramas, Toacas, and Poyas, and also of the other tribes on the Atlantic coast, further to the southward, towards Chiriqui Lagoon, and collectively denominated Bravos."—*Central America and Nicaragua*, ii. pp. 308-309.

Nevertheless, as has been already stated, the language is other than Carib. It is other than Carib, whether we look to the Moskito or the Woolwa vocabularies. It is other than Carib, and admitted by Mr. Squier to be so. The previous extract has given us his opinion; what follows supports it by his reasons. "I have said that the Indians of the Atlantic coast of Nicaragua, the Moscos and others, were probably of Carib stock. This opinion is founded not only upon the express statements of Herrera, who says that 'the Carib tongue was much spoken in Nicaragua,' but also upon their general appearance, habits and modes of life. Their language does not appear to have any direct relationship with that of the Southern Caribs, but is, probably, the same, or a dialect of the same with that spoken around what is now called Chiriqui Lagoon, near the Isthmus of Panama, and which was originally called Chiribiri or Chraibici, from which comes Gomera's Caribici, or Carib." In a note we learn that "thirteen leagues from the Gulf of Nicoya, Oviedo speaks of a village called Carabizi, where the same language was spoken as at Chiriqui," &c.

Of the Melchora we have no specimens. For each and every tribe, extant or extinct, of the Indians about the Chiriqui Lagoon we want them also. The known vocabularies, however, for the parts nearest that locality are other than Carib.

Let us, however, look further, and we shall find good reasons for believing that certain populations of the parts in question are called, by the Spaniards of their neighbourhood, Caribs, much in the same way that they, along with nine-tenths of the other aborigines of America, are called *Indians* by us. "The region of Chontales," writes Mr. Squier, "was visited by my friend Mr. Julius Froebel, in the summer of this year (1851). He penetrated to the head-waters of the Rio Mico, Escondido, or Blue-fields, where he found the Indians to be agriculturalists, partially civilized, and generally speaking the Spanish language. They are called Caribs by their Spanish neighbours," &c. But their language, of which Mr. Froebel collected a vocabulary, published by Mr. Squier, is, like the rest, *other than Carib*. Originally designated as the *Chontal*, it is stated, in a subsequent notice, to be the *Woolwa*—a language as little Carib as the Waikna.

It may, then, safely be said, that the Carib character of the Moskito Indians, &c. wants confirmation.

A real addition to our knowledge is supplied by Mr. Squier concerning the Nicaraguans. The statement of Oviedo as to the tribes between the Lake of Nicaragua and the Pacific, along with the occupants of the islands in the lake itself, being *Mexican* rather than indigenous, he confirms. He may be said to prove it; since he brings specimens of the language (*Niquiran*, as he calls it), which is as truly Mexican as the language of Sydney or New York is English.

The Mexican character of the Nicaraguan language is a definite addition to ethnographical philology. It may be considered as settled, that one of the languages of the parts under notice is intrusive, and foreign to its present locality.

The remaining vocabularies represent four indigenous forms of speech; these (three of them of Mr. Squier's own earliest publication, and one known before) being—

1. The Chorotegan or Dirian of Squier. This was collected by the author from the Indians of Masaya, on the northern frontier of the Niquiran, Nicaraguan, Mexican or Astek area.

2. The Nagrandan of Squier. This was collected by the author from the Indians of Subtiaba, in the plain of Leon, to the *north* of the Niquiran or Mexican area.

3. The Chontales, or Woolwa, of Froebel; Chontal being the name of the district, Woolwa, of the tribe.

4. The Mosquito (or Waikna) of the coast.

To these four indigenous tongues (the Mexican of Nicaragua being dealt with as a foreign tongue), what have we to say in the way of classification?

It is safe to say that the Nagrandan, Dirian, and Woolwa, are more like each other than they are to the Mosca, Mosquito, or Waikna. And this is important, since, when Froebel collected the Woolwa vocabulary, he found a tradition of their having come originally from the shores of Lake Managua; this being a portion of the Dirian and Nagrandan area. If so, the classification would be,—

- a.* Dirian, Nagrandan, and Chontal.
- b.* Mosquito.

The value of these two divisions is, of course, uncertain; and, in the present state of our knowledge, it would be premature to define it. Equally uncertain is the value of the subdivisions of the first class. All that can be said is, that out of four mutually unintelligible tongues, three seem rather more allied to each other than the fourth.

Besides the vocabulary of the Nagrandan of Mr. Squier, there is a grammatical sketch by Col. Francesco Diaz Zapata.

B. We pass now from the researches of Mr. Squier in Nicaragua to those of Mr. B. Seemann, Naturalist to the 'Herald,' for the Isthmus of Panama. The statement of Colonel Galindo, in the 'Journal of the Geographical Society,' that the native Indian languages of Honduras, Nicaragua, San Salvador, and Costarica, had been replaced by the Spanish, has too implicitly been adopted; by no one, however, more so than the present writer. The same applies to Veragua.

Here, Dr. Seemann has supplied:—

1. The Cholo, widely spread in New Grenada. This is the same as Dr. Cullen's Yule.

2. The Bayano, from the river Chepo.

3. The Savaneric, from the northernmost part of Veragua.

Specimens of the San Blas, or Manzanillo Indians, are still desiderated, it being specially stated that the number of

tribes is not less than four, and the four languages belonging to them as different.

All that can at present be said of the specimens before us is, that they have miscellaneous, but no exact and definite affinities.

From the notice of these additions to our *data* for Central America in the way of raw material, we proceed to certain speculations suggested by the presence of the Mexicans of Nicaragua in a locality so far south of the city of Mexico as the banks and islands of the lake of that name.

First as to their designation. It is not *Astek* (or *Asteca*), as was that of the allied tribes of Mexico. Was it native, or was it only the name which their neighbours gave them? Was it a word like *Deutsch* (applied to the population of Westphalia, Oldenburg, the Rhine districts, &c.), or a word like *German* and *Allemand*? Upon this point no opinion is hazarded.

Respecting, however, the word *Astek* (*Asteca*) itself, the present writer commits himself to the doctrine that it was *no* native name, and that it was a word belonging to the *Maya*, and foreign to the Mexican, class of languages. It was as foreign to the latter as *Welsh* is to the language of the British Principality; as *German* or *Allemanie* to the High and Low Dutch forms of speech; as *barbarus* to the languages in contact with the Latin and Greek, but not themselves either one or the other.

On the other hand, it was a Maya word, in the way that *Welsh* and *German* are English, and in the way that *Allemand* is a French one.

It was a word belonging to the country into which the Mexicans intruded, and to the populations upon which they encroached. These called their invaders *Asteca*, just as the Scotch Gael calls the German Angle, or Englishman, a *Saxon*.

*a.* The form is *Maya*, the termination *-eca* being common wherever any form of the Maya speech is to be found.

*b.* It is too like the word *Huasteca* to be accidental. Now, *Huasteca* is the name of a language spoken in the parts about Tampico; a language separated in respect to its geographical position from the other branches of the Maya family, for which Guatemala and Yucatan are the chief localities, but not

separated (as is indicated in the *Mithridates*) from these same Maya tongues philologically. Hence, *Huasteca* is a Maya word; and what *Huasteca* is, *Asteca* is likely to be.

The isolation of the *Huasteca* branch of the Maya family indicates invasion, encroachment, conquest, displacement; the invaders, &c. being the Mexicans, called by themselves by some name hitherto undetermined, but by the older occupants of the country, *Astek*.

It is believed, too, though this is more or less of an *obiter dictum*, that nine-tenths of the so-called Mexican civilization, as indicated by its architecture, &c., was Maya, *i.e.* was referable to the old occupants rather than to the new invaders; standing in the same relation to that of the Mexicans strictly speaking, as that of Italy did to that of the Goths and Lombards.

Whence came these invaders? The evidence of the *phonetic* part of the languages points to the parts about Quadra and Vancouver's Island, and to the populations of the Upper Oregon—populations like the Chinuk, the Salish, the Atna, &c. Here, for the first time, we meet with languages where the peculiar phonesis of the Mexican language, the preponderance of the sound expressed by *tl*, reappears. For all the intermediate parts, with one or two exceptions, the character of the phonesis is Maya, *i.e.* soft, vocalic, and marked by the absence of those harsh elements that characterize the Mexican, the Chinuk, and the Atna equally. The extent to which the glossarial evidence agrees with the phonetic has yet to be investigated, the doctrine here indicated being a suggestion rather than aught else.

So is the doctrine that both the Nicaraguan and Mexican invasions were *maritime*. Strange as this may sound in the case of an ordinary American population, it should not do so with a population deduced from the Chinuk and Salish areas, and from the archipelago to the north of Quadra and Vancouver's Island. However, it is not the fact itself that is of so much value. The principle involved in its investigation is weightier. This is, that the distribution of an allied population, *along a coast, and at intervals*, is *prima facie* evidence of the ocean having been the path along which they moved.

TRANSACTIONS  
OF THE  
PHILOLOGICAL SOCIETY.

1854.—No. 9.

May 26,

THOMAS WATTS, Esq., in the Chair.

The following Paper was read:—

“On *jecur*, *ἵπαρ*, यकृत् (*yakr'it*) ; *stercus*, *σκώρ*, शक्त् (*s'akr'it*) ; and some words of kindred formation;” by THEODORE GOLDSTÜCKER, Ph. D., Professor of Sanskrit in University College, London.

There are few words the affinity of which is less doubtful, while the etymology is more obscure, than the words *jecur*, *ἵπαρ*, Sanskrit यकृत् (*yakr'it*), and the words *stercus*, *σκώρ*, Sanskrit शक्त् (*s'akr'it*). The peculiar interest they convey, as an instance of the different products borne by the same linguistic stem in its various branches, and the light they throw on some other words of a kindred formation, induce me to offer the following remarks as to their etymological meaning, and the apparent irregularity of their declension.

I do not dwell upon the linguistic identity which exists between the first letters of *jecur* and यकृत् (*yakr'it*) on the one side, and *ἵπαρ* on the other, since the mutual correspondence of the Sanskrit य् (*y*) with the Greek *spiritus*

*asper* in the beginning of words, (for instance in यस् (*yas*), and ओ॑), and that of the Sanskrit or Latin gutturals with the Greek labials, and *vice versa*, (for instance in अस्व (*as'wa*), *equus*, ἵππος; पञ्चन् (*panchan*), *quinque*, πέντε), is so well established, that I need merely remind you of the fact, and of the instances given by Bopp, Pott, Kuhn, and others, to be relieved from the necessity of further proof.

The phonetic diversities, however, between *stercus*, *σκώρ*, and शक्त् (*s'akr'it*), are of a more complicated kind, as the *t* in *stercus* cannot be explained as the result of any inter-linguistic law, nor the *s* in the same word and the *σ* in *σκώρ*, be held to be the regular representatives of the palatal श (*s'*) in शक्त् (*s'akr'it*), for the latter in Sanskrit almost invariably corresponds with a guttural sound in Latin and Greek; as, for instance, in श्वन् (*s'wan*), *can* (-*is*), κύ (-*ων*) ; शत् (*s'ata*), *cent* (-*um*), (é)κατ(-óν); विंशति (*vinsa'ti*), *viginti*, εἴκοσι, &c.

But even supposing that there were no phonetic difficulty in establishing the original identity of both sets of words, we should still be at a loss how to account for the diversity they show when their thematic form becomes a real word, in assuming the declension-suffixes of the genitive, dative, and other cases. *Jecur*, for instance, appears in the genitive as *jecor-is* or *jecin-or-is*, न्पार and *σκώρ*, as न्�पात-*os*, *σκατ-ós*, while यक्त् (*yakr'it*), and शक्त् (*s'akr'it*) become यक्तस् (*yakr'it-as*), or यक्त् (*yak(a)n-as*) and शक्तस् (*s'akr'it-as*), or शक्त् (*s'ak(a)n-as*). Or, in other words, *jecur* conceals the crude forms *jecor-* and *jecin-* (or, as a variety, *jocin-*); न्�पार, the crude form of न्�पात-; यक्त् (*yakr'it*), the crude forms यक्त् (*yakr'it-*) and यक्त् (*yakan-*); while those of *stercus*, *σκώρ* and शक्त् (*s'akr'it*) are *stercor-*, *σκαρ्प-*, शक्त् (*s'akr'it-*) and शक्त् (*s'akan-*).

If I attempt to give a solution of these irregularities, which, as we have seen, concern—1. the terminating letters of these words, *or*, *in*, *aptr*, *r'it* and *an*; 2. the appearance of the *t* in *stercus*, and the *s* of that and *σκώρ*, as compared with the *s'* of शक्त् (*s'akr'it*) ; and 3. the diversity of crude forms represented by *jecur*, यक्त् (*yakr'it*) and शक्त् (*s'akr'it*)—I may consider it as conceded that the only way of dealing with them is that of examining the etymological meaning of these words ; and further, that the means we possess in Latin or Greek will not allow us to ascertain this meaning satisfactorily. I begin, therefore, with the Sanskrit words. And first, with शक्त् (*s'akr'it*), the general meaning of which is 'faeces, excrements.'

The native authorities derive it from the radical शक् (*s'ak*) 'to be able,' with the suffix चत् (*r'it*), or technically चतिन् (*r'itin*), of the *un'ádi* class. As this affix, however, occurs, so far as I know, only in this single instance, and as the meaning of the radical countenances neither literally nor metaphorically, the sense of its would-be derivative, I do not hesitate to reject this explanation, as has been done already by Kuhn, and, after him, by Benfey. The former proposes to derive शक्त् (*s'akr'it*) from the radical श्व (kr'i) 'to scatter about,' and believes that the palatal initial stands in the place of a dental *s* (ङ्), the vowel *a* being inserted for convenience' sake, as the combination स्व (sk) would be one not particularly agreeable in Sanskrit pronunciation. The dental *s*, again, which would be the original one in this word, according to Kuhn, is explained by him as the letter originally inherent in श्व (kr'i), and reappearing in its derivatives, as अपश्वर (*apaskara*) and अवश्वर (*avaskara*), so that the radical श्व (kr'i) itself would have originally sounded स्व (skr'i).

I apprehend that Kuhn, whose usual cautiousness and accuracy in etymological researches entitle his assertions to the fullest credit, has been betrayed, in this case, into a wrong theory. For, the change of the Sanskrit palatal *s'* to the dental *s* is, in general, of such infrequent occurrence, and in almost all instances where it is met with, so clearly traceable to some mistake, that I cannot accede to such an assumption, unless it be confirmed by other and indisputable cases; of which none, I confess, have as yet come under my own observation. Nor is the 'insertion' of an *a* between this suppositious *s* and the *k* following it, proved, in my opinion; since I cannot admit that the combination *sk* (which is not unusual in the middle of words, and though not frequent, yet not unheard-of in the beginning of them), is so unpalatable to the Hindu tongue as to cause in this word a disruption in *sak*, which does not occur in other words of a similar kind. Another exception must be taken to what Kuhn considers as the original form of the radical क्रि (kr'i); because the सू (s) in अपस्कर (apaskara) and अवस्कर (avaskara) is more likely to belong to *apa* and *ava*, as undoubtedly it does not belong to क्रि (kr'i) 'to do,' in संक्रि (sans-kri), उपस्क्रि (upas-kri), and as it does not appear in *cer-n-o*, *κρι-v-ω*, *κερ-αρ-νυμι*, the kindred forms of the Sanskrit radical क्रि (kr'i). But last, not least, a theme like शक्रित् (s'akrit) could not be derived from a radical terminating in the *long vowel* रू (r'i), as no grammatical rule allows a similar formation, and the only word so derived by the native authorities, namely, दद्रूत् (dadr'it), is better referred to another origin.

Before I offer my own explanation of this word, may I be allowed to state a principle, the application of which I have found useful in many instances? This is, whenever the

etymon of a word cannot be laid open by a clear grammatical process, and the different modes of analysis which may suggest themselves rather enhance than remove the doubts as to what may be the true etymology,—then, consult the synonyms of the word, and, if I may say so, the imaginative idea which is expressed by them. Applying this principle to the words meaning ‘excrements,’ in Sanskrit, you will find that some of them proceed from the idea of *filling*, others from that of *evacuating*, and others from the *aspect* of the matter to be extruded, while one word, namely शमला (*s'amala*), distinctly involves the meaning of ‘*calming, giving ease*,’ whether we derive it, with the native authorities, from शम् (*s'am*) ‘to calm,’ with the suffix *ala*; or whether we consider it as a compound of श (*s'a*), and मला (*mala*) ‘dirt;’—the former from the same radical शम् (*s'am*), meaning ‘happy’ or ‘happiness,’ and occurring usually in compounds, such as शंभु (*s'ambhu*), शंकर (*s'amkara*), शंपा (*s'ampá*), but probably being also the thematic form of शिव (*s'iva*), the euphemistic name of the Terrific God.

If then there existed the intention of combining this notion with words meaning ‘excrements,’—and I refer to those also the word mentioned before, viz. अवस्कर (*avaskara*), which I derive from अवस् (*avas*) and कर (*kara*),—I am led to suppose that शक्त् (*s'akr'it*) is a compound, the former part of which is the word श (*s'a*), which we have seen in शमला (*s'amala*), and the latter क्त् (*kr'it*) ‘doing,’ ‘producing,’ from क्ति (*kr'i*) ‘to do.’

For those, however, who are not conversant with Sanskrit, a few remarks with respect to क्त् (*kr'it*), and formations of a similar kind, will be required on behalf of the conclusions I

have to draw. Every Sanskrit radical is allowed, in general, to appear in its crude shape at the end of certain compounds, without assuming any visible suffix. वृत्र (vr'itra), 'a demon,' for instance, and हन् (han), 'to kill,' may form a word वृत्रहन् (vr'itrahan) 'the killer of Vr'itra.' But if the radical terminates in a short vowel, a त् (t) is added to it, as it were to protect the radical vowel against such changes as would arise from its meeting with other vowels, according to the phonetic laws of Sanskrit. *Vritra*, for instance, and *ji* 'to conquer,' would form *vr'itra-jit* 'the conqueror of Vr'itra.' This precaution belongs particularly to Sanskrit, and (as I conclude from other instances in which this language has proceeded in a different way) is one which must have originated in a time comparatively recent, as is generally the case with all additional elements, which are to prevent the collision of letters, and produce what we call *regular* conjugations, declensions, &c., though, from a logical point of view, they are the most *irregular* phenomena of language, because they introduce into its living organism dead mechanical matter. Whether such additional elements, which agree with the predilections of one people, and which, though constituting the individuality of a language, are productions extraneous to the common stem, appear, or do not appear, in its kindred branches, is therefore merely a matter of chance, not one of necessity. The form शक्रत् (s'akr'it), a compound of श् (s'a) and क्र (kr'i), *may* therefore reappear with its extraneous *t* peculiar to Sanskrit, in Latin, in Greek, or in other kindred languages, but the organic elements of which this word is composed are complete in the form शक्र (s'akr'i), or,—according to the change to which the *r'i* vowel is subject in Sanskrit as soon as the thematic form becomes a real one,—in the form शकर् (s'akar).

If we return to the Greek and Latin forms of this word, it will now be seen why, in the declension of *stercus*, which represents a theme *stercor-*, the disappearance of the final *t* of *s'akr'it* has nothing irregular in itself; and why in *σκώρ*, which supposes a theme *σκαρτ-*, the *τ* has been retained in *σκατ-ος*, &c., while the presence of the radical *ρ* is still manifest in the nominative *σκώρ*. A real difficulty would seem to exist in the Greek and Latin forms beginning with a dental *s*, as a guttural sound would have been the legitimate representative of the palatal Sanskrit *s'*. Be it, however, that the beginning of two successive syllables with a guttural sound has been distasteful to these languages; be it that the elision of the vowel of *s'a* in the Greek word *σκώρ*, and the transposition of the *t* in the Latin *stercus* originates in another motive than that of avoiding the repetition of the gutturals; then, the latter expedient once adopted, it is clear that before *t* or *κ*, the palatal sibilant could not have a nearer representative than the dental *s*. With respect to the vowels of these words, it is obvious that in *stercus*, where the final *t* never existed in the thematic form, the terminating vowel has remained short, while the long vowel of the nominative *σκώρ* must be considered as a compensation for the loss of the *τ*, which was preserved in the theme of the Greek word.

It remains for us to inquire into one point, which concerns at first only the Sanskrit forms शक्त् (*s'akr'it*), and यक्त् (*yakr'it*), but is essential also for the Latin *jecur*. I mean the fact, that शक्त् (*s'akr'it*), shows in some of its cases another theme शक्न् (*s'akan*), and यक्त् (*yakr'it*) another theme यक्न् (*yakan*). The locative and genitive, in the singular of these words, for instance, are of the following kind: शक्तिः (*s'akr'iti*) or शक्निः (*s'akani*), शक्नत्स् (*s'akr'itas*) or

शक्ति (s'aknas); यक्ति (yakr'iti) or यक्ति (yakani), यक्तित्व (yakr'itas) or यक्ति (yaknas). The interchange of these forms may be explained in a different way. Benfey supposes that there existed an original form *s'akarnt* and *yakarnt*; an hypothesis warranted neither by etymology nor by the laws of grammar; and Kuhn, that in words of a similar formation there was an original form in *ant*, the offspring of which are the thematic forms in *an* and *ar*. Adjectives in लव् (lvan), for instance, and several words in वन् (van), with a feminine in री (ri), as अतीलव् (atitvan), fem. अतीलरी (atitvari), यज्वन् (yajvan), fem. यज्वरी (yajvari), पीवन् (pivan, πίων), fem. पीवरी (pivari, πίειπα), &c., would, according to him, originate in themes such as *atitvant*, *yajvant*, *pivant*, &c. A natural consequence, in our case, would be, to suppose original themes *s'akant* and *yakant*, to explain the forms *s'akan* and *s'akar*, *yakan* and *yakar*. The derivation I have given above precludes this assumption. For, as the form कर् (kar) of शकर् (s'akar), represents the *organic* elements of the radical क्र (kr'i), itself, *s'akan* could, if my view is correct, only result from *s'akar*, in consequence of a change which, in Sanskrit, must be considered irregular, but may be accounted for, if we suppose that शकर् (s'akar) became शकस् (s'akas), and then शकः (sakah'), and that between this and शकन् (s'akan), there was a form शकं (sakam'), forming a transitory passage from शकः (sakah'), leading to शकन् (s'akan). Though this process is a hypothetical one, and not capable of strict proof, and may therefore be considered objectionable, it seems to me more congenial with the language itself to suppose in this case, as well as in those alleged from Kuhn, a change from *r* (or *s*) to *n*, than to imagine the existence of a theme

in *ant*, no direct trace of which is left in either of these formations. This view seems confirmed by the existence of thematic forms, which Kuhn has himself pointed out, as यजुष् (yajus), and ऊधस् (údhas), together with यज्वन् (yajvan), fem. यज्वरी (yajvari), and ऊधन् (údhan), ऊधर् (údhar); but still more by the themes असृज् (asr'ij) and असन् (asan), the latter of which can only be explained by the elision of ज् (j) in a transitory form असर्ज् (asarj), the corresponding intermediate form being safely preserved in the Latin 'sang-uis. The theme शकन् (s'akan), is not represented in the declension of *stercus* or *σκώρ*, but it exists in two words, the close etymological affinity of which with *stercus* and *σκώρ* might scarcely be guessed without recourse being had to the kindred Sanskrit word.

शकन् (s'akan) admits, in Sanskrit, a regular denominative शकाय् (s'akáy), *stercus facere*, which is conjugated according to the tenth class of verbs, a class corresponding in its formation with the Greek contracted verbs in *ao*, *eo*, *ow*, and in Latin with those of the first, second and fourth conjugations. The Sanskrit palatal *s'* being regularly represented in Latin and Greek by *k*, शकाय् (s'akáy), has its Latin and Greek representatives in *cac-are*, *κακ-άω*, which, therefore, are denominatives of *stercus* and *σκώρ*, though referable to the Sanskrit form *s'akr'it*.

In the words *jecur*, *ñtrap* and यक्त् (yakr'it), we perceive the same phænomena as in those we have been considering, and I have merely to refer to the preceding remarks to account for their apparent diversity. यक्त् (yakr'it) has been already correctly understood by the Hindu grammarians as being a compound of य (ya) and क्त् (kr'it), though, strange

to say, they have mistaken the original bearing of the form यकृत् (*s'akr'it*). The theme यकृत् (*yakan*), of which I have spoken before, is preserved in *jecin-or* of *jecur*, which has assumed the suffix *or* (not to be confounded with the radical *or* in *jecor-*); *γπαρ* shows its radical *ρ* only in the nominative of the singular, like *σκώρ*, while it has the *-t* of *yakr'it* in the other cases. But less clear is the etymological meaning of these words, for which we must again have recourse to the Sanskrit form यकृत् (*yakr'it*), as composed of य (*ya*),—which, amongst other things, means 'union,'—and कृत् (*krít*), 'doing, producing,' and which is explained in native dictionaries as 'that which makes the union (sc. of the parts of the body).' To understand what they may mean by this, it would be necessary to know the function ascribed to the liver by the old Hindu medical works. As yet, however, I have not been able to ascertain their theory on this point, as neither *Sus'ruta*, nor *Charaka* and *A'treya*, their most renowned authors on Medicine, contain any hint as to their notions on it. Nor do the other four synonymes of this word in Sanskrit afford any aid, as they merely refer to the black and fleshy substance of the liver. It may be considered, however, as a curious coincidence, that the German word *Leber* (which, like the whole Germanic branch of this word, presents the only instance perhaps in which the semi-vowel *y* of the Sanskrit idiom corresponds with the semi-vowel *l*) does originally mean, not the part of the body we call 'liver,' but every substance which is 'prominent and firmly united in its parts,' as opposed to substances which are low and soft. The notion of joining or uniting is still prevalent in the word *Leber* or *Leberstein* (liver or liver-stone), which in an Austrian dialect means a *boundary stone*, i.e. a stone put where two fields join. It would seem, therefore, that this meaning of 'joining or making union,' as ex-

pressed by the component parts of यकृत् (*yakr'it*), was also the primitive meaning of this word in Sanskrit, but became lost, and has only been preserved in some German dialects.

Before I conclude I may be allowed to point out two other words, which, from what I have said above, will derive a more correct explanation than they have hitherto obtained. I mean the Latin word *secus*, and the Greek word *ἐκάσ*. These I connect with the Sanskrit word सकृत् (*sakr'it*), (written with a dental *s* in the beginning, and therefore not to be mistaken for the word *s'akr'it*, *stercus*). सकृत् (*sakr'it*), is composed of *sa*, an abbreviated form of सम् (*sam*), which in composition with verbs either means 'with,' 'together,' or 'thoroughly,' and *kr'it* 'doing'; the original meaning of *sakr'it* is, therefore, 'doing thoroughly,' 'doing so as not to require doing again': this got lost, however, and was superseded by the meaning 'once,' 'always.' The meanings of *secus* and *ἐκάσ* do not correspond with those of सकृत् (*sakr'it*), but the notion of exclusiveness which is implied by 'once' and 'always' is logically connected with the notion of 'distance' and 'separation,' expressed by *secus* and *ἐκάσ*; and if we consider that in the Sanskrit word, the etymon of which has remained clear, the literal meaning had already made room for the figurative one, a further step in this direction will much less appear strange in languages where the consciousness of the original value of the word was entirely lost. Having shown how कृत् (*kr'it*), which is originally कृ ( *kr'i*), or कर् ( *kar*), becomes *cor*, and *κωρ* or *κατ*, I have only to observe that, in my opinion, *secus* and *ἐκάσ* represent the nominals of the themes *secor-* and *ἐκατ-*, and that these nominals have become indeclinable. *Se* in *secus* and *é* in *ἐκάσ* are interesting forms, moreover, in as far as they exactly repre-

sent the Sanskrit स (sa), which in its full form सम् (saṁ),<sup>1</sup> is the Greek σίν, but appears more changed in the Latin *cum*. Whether ἄπαξ may be safely referred to सकृत् (sakr'it), with which it corresponds in meaning 'once,' I do not attempt to say; though I do not consider it unlikely that the form *sakar* (the organic form of *sakr'it*), changed to *sakah'*, might appear with π instead of κ, and with a full guttural sound in the Greek ἄπακ; ἄπαξ representing, if this assumption be correct, the nominative of this theme, which then became indeclinable, just as the themes *secor* and *ēkāt* have become indeclinable nominatives, *secus* and *ēkās*.

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June 9,

The Rev. T. OSWALD COCKAYNE, M.A., in the Chair.

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The following Paper was read:—

“On the Semitic Languages, and their relations with the Indo-European Class.”

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PART I.

“On the Nature and Development of Semitic Roots,” by the Rev. JOHN DAVIES.

It has been confidently affirmed by comparative philologists,—and the affirmation has received the sanction of ten generations of learned men,—that Semitic roots differ essentially from those of the Indo-European stock, in consisting of three radical consonants, which form two syllables. The languages that are included in the latter division are now almost universally acknowledged to be formed from monosyllabic roots, which have been developed, by various processes, into the highly complex structure which they now present. But the nations, called Semitic, have been supposed to commence from a different starting-point; and the roots of the languages which they have formed are invariably bisyllabic, according to the prevailing theory. This idea has been so firmly rooted in the minds of philologists, that even monosyllabic words, expressing relations of a fundamental kind, such as אָבָּ (ab) ‘father,’

בֶּן (ben) 'son,' כָּל (chol) 'whole,' have been derived from preterites of verbs, having the requisite number of consonants, forming two syllables. It has been assumed to be so incontestably true, that it has been made the basis of a classification of languages by such men as A. W. Von Schlegel and Bopp. A specific difference has therefore been supposed to exist in the method by which the genius of the national mind among these peoples has commenced its operations in the formation and development of language, through which they stand out in marked distinction from other nations. Bopp, in his 'Comparative Grammar,' makes a three-fold division of languages, but it is really only two-fold, as the fundamental difference in his classification is between monosyllabic and bisyllabic roots. "We prefer," he writes (Comp. Gram., Eng. Transl. i. p. 102), "to present three classes, and distinguish them as follows:—First, Languages with monosyllabic roots, without the capability of contraction, and hence without organism, without grammar. This class comprises Chinese, where all is hitherto bare root, and the grammatical categories and secondary relations after the main point, can only be discovered from the position of the roots in the sentence. Secondly, Languages with monosyllabic roots, which are capable of combination, and obtain their organism and grammar nearly in this way alone. The chief principle of the formation of words, in this class, appears to me to lie in the combination of verbal and pronominal roots, which together represent, as it were, body and soul. To this class belongs the Sanscrit family of languages, and, moreover, all other languages, so far as they are not contained under (1, and (3, and have maintained themselves in a condition which renders it possible to trace back their forms of words to the simplest elements. Thirdly, Languages with dissyllabic verbal roots, and three necessary consonants as single supporters of the fundamental meaning. This class comprehends merely the Semitic languages, and produces its grammatical forms not simply by combination, like the second class, but by a mere internal modification of the roots." The dicta of this last sentence are unsupported by any evidence on the part of the

learned Professor. They appear to have been affirmed from a simple acquiescence in certain received theories on the subject, rather than from a careful examination of the processes by which the grammatical forms of these languages have been evolved. It is not easy to imagine, for instance, how the suffix **נָה** (*nah*), in the present tense of the Hebrew verb, derived by Jahn from the pronoun **הָנָה** (*henna*), or the Ethpeel form of the Syriac verb, which the late Prof. Lee maintained to be formed from the verb **וַיָּבֹא** (*etho*) 'he came,' could be supposed to be simply internal modifications of the roots with which they are connected. These forms, and others of a similar nature, used in the construction of the tenses and persons of the Semitic verbs, are so evidently separate particles, employed in combination with the primitive root, that F. Von Schlegel, on the contrary, proposes to divide languages in general into two chief races, "of which the one denotes the secondary intentions of meaning by an internal alteration of the sound of the root by inflexion, the other always by the addition of a word which may by itself signify plurality, past time, what is to be future, or other relative ideas of that kind"; and he allots the Sanscrit, with its sisters, to the former race, and the Semitic languages to the second. (Quoted by Bopp, Eng. Trans. p. 99). Bopp rejects this classification, from the incorrectness of the description of Sanscrit grammatical forms, but a close examination of the corresponding forms in the Semitic languages might have led him to doubt the correctness of the classification which he has adopted. By aiming at a greater simplicity than the nature of the subject will allow, both seem to have overlooked the fact that in languages connected with each of these classes, the development of the verbal root has been formed, both by an internal modification of the root, and by the addition of particles. In the Teutonic division of the Indo-European stock, the preterite tense of the verb is often formed by a simple alteration of the vowel of the root—as much a mere internal modification of the root as the formation of the present participle in Hebrew, to which Bopp refers in support of his theory. In fact, the processes by

which the development of grammatical forms has been produced are not uniform in either class of languages, but they are subject to certain general laws, which are similar, if not identical, in each. The proof of this proposition, as well as of the monosyllabic nature of the Semitic primitive roots, will remove some of the barriers which are supposed to divide this class of languages from the rest, and will be a step in advance towards proving the original oneness of all languages, however widely they may have become separated in the process of their development. My object, however, in this paper is simply to offer evidence in favour of the monosyllabic form of Semitic roots, and thus to place them in the same category as those of the Indo-European class.

The theory which is here laid down is not altogether new among Comparative Philologists. Adelung, in his 'Mithridates,' ventured to affirm that the doctrine of the bisyllabic roots of the Semitic languages is in manifest opposition to the philosophy of language. "The third person of the preterite (in Semitic verbs) is certainly a derivative as well in idea as in form, and yet it is made the root of all the words, even of those which are monosyllabic. This is as if one should make the father to descend from the grand-child.... The beneficent genius of the philosophy of language, which has already remoulded so many other grammars, will at length, we may hope, have compassion on the condition of that which treats of Semitic idioms. We shall then see this absurd doctrine on the derivation of words and their signification disappear, and it will be replaced by another more conformable to reason and philosophy. The celebrated J. D. Michaelis had already begun, in the last years of his life, to doubt the dissyllabic nature of these roots, and it is probable that he would have abandoned this doctrine if death had not prevented him from publishing the new edition of his Grammar, which he proposed to give." (Mithridates. Berlin. Ed. 1806. vol. i. p. 301.) Klaproth altogether rejects the theory which Bopp has adopted. He maintains that it is not necessary to be so great a master as Michaelis to overturn the received doctrine on the nature of the Semitic roots, and that a slight knowledge

of these languages is sufficient for this purpose. These pretended roots, he says, are demonstrably only words of one syllable, consisting of two consonants and an intermediate vowel, with another final consonant, which modifies the primitive idea of the monosyllabic roots, which at present are not recognised by grammarians. (*Observ. sur les racines Sémitiques. Suppl. to Merian's Principes de l'étude comp. des Langues*). Klaproth derives his illustrations of this theory chiefly from the Arabic, as being the richest of the Semitic languages, and "that in which we have the best knowledge of these pretended roots of three letters." His examination, however, is too slight to establish fully the principle for which he contends, and in laying down the theory that the final consonant is invariably that which modifies the primitive root, he has narrowed the base of his position so much as to make it fairly open to attack. F. Wüllner, on the contrary, affirms that the modifying consonant is that which is prefixed to the root, which he believes to be monosyllabic (*Über die Verwandtschaft des Indo-Germ. Semit. und Tibet*). His examination is chiefly directed to the Hebrew, and is more satisfactory than Klaproth's, from its greater extent. Both, however, from a thoroughly German love of generalization and simplicity, have either endeavoured to make the instances selected conform absolutely to their adopted theories, or have overlooked those which will not yield to their respective methods of analysis. By taking advantage of the labours of both, we may hope to lay a broader and more enduring foundation for the scientific examination of the Semitic languages, and to assist in determining some subjects of inquiry that are of great importance to the progress of Comparative Philology.

No one who is acquainted with the difficulties of an investigation of this kind, will expect that any process of analysis will enable us to resolve every verbal bisyllabic root into more simple elements. It will be sufficient to show that this can be done with large classes of words, forming probably a majority of the verbal forms of the language. More than this has not been successfully attempted with regard to languages of

the Indo-European stock, nor is more necessary to make a strictly scientific induction on the nature of the ultimate forms of any class of languages. Nor is it a valid objection to this theory of the formation of language—which may be called the theory of *accretion*—that we cannot always express the modifying force of the formative consonant or syllable. We are asking no more, in making these remarks, than may fairly be asked in any other department of science, or in the investigation of any language whatever. Bopp makes the same demand on behalf of the Indo-European languages. “It is not surprising that several of the elements of verbal formation, in the class of independent words, should not admit of more certain explanation; for these affixes have their origin in the most obscure and early epoch of language, and subsequently they have themselves lost all consciousness as to whence they have been taken.” (Comp. Gram. vol. i. p. 12.) Even the stanchest supporters of the received theory of three consonants in the Semitic roots will admit that nouns of the Heemanti class have been formed by the prefixing of a consonant to the verbal root, and yet the exact modifying influence of this addition to the root cannot always be determined.

In examining closely the Semitic languages—and the Hebrew may be conveniently taken as the type of them—the attention of a philologist will perhaps be most attracted to the three following points:—1. To the verbs with a radical vowel, which exist in two or three different forms without any change of meaning; as **דָּכַח**, **דָּכַחַ**, **דָּכַחַת**; **כָּלַל**, **כָּלַחַ**, **כָּלַחַת** (the idea of *capacity* being the fundamental idea in each); **כָּוֹל**, **כָּוֹלַת**, **כָּוֹלַתִּי**. 2. To the Heemanti nouns, which are evidently formed by the prefixing of a formative syllable. “In nouns of this description,” says Professor Lee, “one or more of the letters contained in the technical word **חֵמָנִתִּי** (*heemanti*), will be found attached to either one or other of the preceding primitive, or augmented forms, for the purpose, apparently, of varying the signification. That these are fragments of words, I have no doubt; but what they originally were, it may now be exceedingly difficult to say.”

(Heb. Gram. 3rd ed. p. 114). The learned Professor's explanations of these formative particles may be only probably correct, but of the method by which these classes of nouns have been formed, viz. by accretion, there can be no question. 3. To the quadrilateral verbs. These are evidently formed in many instances by the addition of a formative particle, and may be fairly assumed to represent an extension of the process by which it is contended that the trilateral verbs have been formed. The following examples are taken from Phillips's Syriac Grammar (p. 123) :—

(1.) Formative particle **מ** (*m*) ; as **מִשְׁמַרְתָּ** (*maschen*) 'he

made poor,' from the Arabic **سَكَنَ** (*sakna*) 'he was poor.'

(2.) Formative particle **ס** (*s*) ; as **סָרַבָּה** (*sarheb*), 'he hastened,' 'he burned,' from **רָבָּה** (*rhab*), 'turbatus est.'

(3.) Formative particle **ל** (*th*) ; as **לִמְדָה** (*thalmed*), 'he taught,' from **לִמְדָה** (*lmad*), 'he learned.'

"In Arabic we have also verbs augmented by **م** (*m*), as **مَرَحَبَة** (*marchaba*), and **مَسْكَلَة** (*maschala*). There can be no doubt these verbs are formed from nouns."—(Lee's Heb. Gram. p. 188, note.)

**פָּרְשֵׁה** (*parshee*), from **פָּרָשָׁה** (*parash*), and **תָּחָרָה** (*tachära*), from **חָרָה** (*chara*), are examples of the augmented or quadrilateral verb in Hebrew.

All these instances indicate that a process has been at work in the formation of Semitic words, analogous to that by which the words in any language of the Indo-European stock have been developed. It is not unreasonable to infer, that if the quadrilateral verbs have been formed by the addition of a modifying particle, the trilateral verbal forms may also owe their origin to the same process. We have then, an antecedent probability established, that the roots in the Semitic languages are monosyllabic in their ultimate forms, and that

they have been developed in the same way as those of other classes of languages.

In returning to the first class of words—the verbal forms with a vowel—we observe, that where there are different forms of the same verb, two of the letters are constant, and the third variable. We may infer from this fact that the variable element of the word is not a necessary or original part. If it were so, we should expect it to be as constant and invariable as the remaining elements. It evidently hangs loosely to that which may be called the primitive stock, as a mere addition or offshoot; and often vanishes altogether in the conjugation of the verb. "This elision may take place," says Prof. Lee, "either when one of the letters **הַחֵבֵי** (*ehevi*) occupies the situation of the third radical letter, or when the second and third radical letters happen to be the same; as also in certain cases, when either **בָּ** or **מָ** is found in that place."—(Heb. Gram. p. 238). Every student of Hebrew literature, however slight may be his acquaintance with the language, is aware of this fact, which is significant of the real nature of this vanishing element. The preterite 3rd person sing., which is usually taken as the root-form, is without this element in two classes of verbs, technically represented as **בְּ** and **בָּ** *dbl.*, as **בָּאָם** (*koum*), pret. **בָּאָמָּה** (*kam*), **בָּאָבָּה** (*savav*), pret. **בָּאָבָּה** (*sav*). Bopp's doctrine, therefore, of three *necessary consonants* in the Hebrew roots will not bear the slightest examination of the verbal conjugations. It is, moreover, an assumption to say that the letters **בָּ**, **וָ**, **מָ**, are essentially consonants, because in some situations they have a consonantal power. Our own vowels *i* and *u* have a similar property, and yet are not classed among the consonants. These letters were, without doubt, the primitive vowels of the Hebrew language, and whenever the reformation in Hebrew Grammar, predicted and desired by Adelung, shall be effected, they will be restored to their proper class.

\* "Der sogenante mittelere radical **וָ** oder **מָ** ist ursprünglich nicht consonant, sondern vocal; und wo er als consonant escheinet, hat er sich, bei eingetretener zerdünung der Länge in zwei Sylben, zum consonantern verhärtet z. B. **מִזְמָרָה** in **מִזְמָרָת** u. a." (Wüllner über die Verwandschaft, &c.,

The verbs which contain a vowel in the first, second, or third place, belong chiefly to the following groups:—

- (1.) Those which have 'ו' or 'ו' in the second place, as **קֹעַם** (*koum*), 'to arise'; **בִּין** (*bfn*), 'to discern,' 'to understand.'
- (2.) Those which have **מ** or **מ** in the third place, as **מִצְאָה** (*matsā*), 'he found,' **גָּלָה** (*galah*), 'he revealed.'
- (3.) Those to which **א** or **א** is prefixed, as **אָכַל** (*achal*), 'he ate,' **יָשַׁב** (*yashav*), 'he sat.'

To these may be added, as closely connected with them, those which have the same letter in the second and third place, as **סָבָב** (*savav*).

These groups, with a few other classes containing a vowel, include rather more than 500 verbs; or if the authority of Bythner may be relied upon, that there are 1867 Hebrew roots (as determined by the theory now received among Hebrew grammarians), they form nearly one-third of these roots.

"Considerable difficulty has been felt," says Prof. Lee, "both in the Hebrew and Arabic, in ascertaining what the proper root is, in many instances wherein these letters 'ו', 'ו', 'א', are concerned. It is also a fact, that primitive words having either of these letters for the first, second, or third radical, and forming words similar in some respects in sound, will generally have either the same, or very nearly the same, signification: *e.g.* **נָצַב**, or **נָצַב**, 'he set up'; to which perhaps may be added, as cognate, **נָצַבָּא**, 'he arranged' or 'assembled an army,' 'performed divine service,' &c., which some make cognate with **צָבֵא**, 'beauty,' and **נָצַח**, 'he became inflated,' &c. So **פָּלַל**, **פָּלַל**, **פָּלַח**, **פָּלַח**, 'comprehending,' 'completing,' &c.; to which many others may be added."—(Gram. p. 238.) The philosophical deduction from this fact would be, that the variable element formed no part of the primitive root, which would therefore be in these instances

p. 99.) [I have retained Wüllner's orthography.] "These letters," says Prof. Lee, "have been termed 'Matres Lectiones,' and are supposed to have been used as vowels at some former period."—(Heb. Gram. p. 34, note.)

the monosyllabic forms צָבָּן and כָּלָּן. Bopp assumes this principle in determining the monosyllabic nature of Sanscrit roots, though he strangely overlooks its obvious application to the Semitic languages, which he maintains to be, in this respect, in decided opposition to the Sanscrit and its sister languages. "In the Sanscrit family of languages, if its oldest state is consulted in the languages which have continued most pure, the root appears as a circumscribed nucleus, *which is almost unalterable*, and which surrounds itself with foreign syllables."—(Comp. Gram. vol. i. p. 98.) The justness of the principle cannot be denied. It is constantly acted upon in the investigation of the Indo-European languages, and will equally avail therefore for those of the Semitic stock. If its correctness be admitted, the instances quoted above from Prof. Lee are as evidently connected with a primitive monosyllabic form or root as similar formations in the Sanscrit and its cognate languages. We may go further. If it be certain from the nature of the case that the roots in these cases are monosyllabic forms, consisting of two consonants and an intermediate vowel, we may call in question another dogma of the learned Professor. He maintains, that "a Semitic root is unpronounceable,"—having laid down as an axiom the principle, that it requires three consonants, "which express the fundamental idea by themselves alone, without the aid of vowels; and that in giving it vowels, an advance is made to a special grammatical form, so that it no longer possesses the simple peculiarity of a root raised above all grammar." But, apart from the consideration that an unpronounceable root can only be called a root in a conventional sense, since it never can have been used, the proper inference from the instances quoted above is that the Hebrew verb is not necessarily a primitive formation, but (as Adelung had surmised) a derivative, both in idea and form. The root lies below, easily pronounced by means of a simple vowel, and probably (as we may infer from the monosyllabic forms צָבָּן, כָּלָּן) more allied in sense to the noun than to the verb. We may say, to a certain extent, of the primitive Semitic roots, what Bopp has affirmed of one class of Sanscrit

roots, that from them “spring verbs and nouns (substantives and adjectives), which stand in fraternal connection with the verbs, not in the relation of descent from them, not begotten by them, but sprung from the same shoot with them. We term them, nevertheless, for the sake of distinction, and according to prevailing custom, Verbal Roots.” (Comp. Gram. vol. i. p. 96.)

These instances furnish a satisfactory inference as to the nature of the primitive roots in these particular cases, but before we can infer conclusively that the law holds good for the whole of the class to which they belong, we must inquire whether there is a sufficient number of such instances to form a scientific induction of the nature of the whole class. The following list will probably be thought sufficient for that purpose.

The form **קֹום** (*koum*) will be assumed for the present as the primitive type of the Hebrew verb. The Jewish grammarians reckon 99 verbs of this form. The Latin version of the words is from Gesenius (3rd Ed. Leipzig, 1833). **אֵין** (*ain*) at the end of a syllable is expressed by *ng*, at the beginning by *gn*.

**בּוֹשׁ** (*bosh*), ‘pudore affici.’ **בָּשָׁשׁ** (*yavash*), Hiph. ‘pudore affecit’; **בָּאַשׁ** (*baash*), ‘male oluit,’ ‘fœtuit’; Hiph. ‘male egit.’

**טוֹב** (*tov*), ‘bonus, suavis fuit.’ **יָתָבֵךְ** (*yatav*), ‘bonus fuit’; Chaldee **תְּאֵבָךְ** (*tœev*), ‘lætus fuit’; Syr. **תְּבֵךְ** (*teb*) bonum esse.

**גָּוֹד** (*goud*), ‘instituit alicui,’ ‘invasit.’ **גָּדָד** (*gadad*), ‘secuit,’ ‘irrupit’; **גָּדָגֵךְ** (*gadang*), ‘cecidit’; **גָּדָפֵךְ** (*gadaph*), ‘proboscis dictis proscidit,’ *i. q.* Arab. **جَفَّ** (*resecuit*).

**צָוֵד** (*tsoud*), ‘insidiari.’ **צָדָהּ** (*tsadah*), ‘insidiatus est.’ [Probably connected with **צָד** (*tsad*), ‘latus,’ ‘adversarius,’ in the sense of watching by the *side* of any one, or *aside* from a path.]

**רְוַעַנְגָּה** (*rouang, roung*), ‘tumultuari,’ ‘malum esse.’ **רְגַעַנְגָּה** (*ra-gnang*), ‘tumultuatus est,’ ‘malus fuit’; **יְרַעַנְגָּה** (*ya-*

**rang**), ‘tremuit,’ ‘malus fuit.’ (Connected with **רָגַג** (*rang*), ‘malus’; Angl. ‘wrong’; Scot. ‘wrang,’ and with **רְאָגָג** (*rēang*), ‘tumultus.’

**קָוַת** (*kouts*), ‘tædio habere,’ ‘fastidire’; Hiph. ‘expergefactus est.’ **יָקָאַטָּה** (*yakats*), ‘evigilavit,’ ‘expergefactus est.’ [The fundamental idea is evidently *watching*, and hence *weariness, dislike*.]

**בָּזָה** (*bouz*), ‘contemnere.’ **בָּזָהָה** (*bazah*), ‘sprevit,’ ‘contempsit.’ **גִּיל** (*goul*), ‘exsultavit præ gaudio,’ ‘lætatus est,’ ‘trepidare.’ **גָּלָל** (*galal*), ‘volvit,’ ‘devolvit’; **גָּלָה** (*galah*), ‘nudavit’; Hiph. ‘deportavit’; **גָּנָגָל** (*gnagal*, pron. *āgal*), ‘volvit,’ ‘rotavit.’ [The primitive root signified ‘to move to and fro,’ and hence, trans. ‘to remove,’ ‘to uncover.’]

**דָּוּם** (*doum*), not found in Hebrew. Arab. **دَامَ** (*dāma, dām*), ‘quievit.’ **דָּמָה** (*damah*), ‘siluit,’ ‘quievit’; **דָּמָם** (*damam*), ‘siluit,’ ‘tacuit’; Angl. ‘dumb.’ **גָּוָר** (*gour*), ‘commorari,’ ‘congregari.’ **אָגָר** (*agar*), ‘collegit,’ ‘commessit’; Gr. ἀρέψω. **דָּאָב** (*douv*), ‘tabuit,’ ‘languit.’ **דָּאָבָּה** (*daav*); **אָדָבָּה** (*adav.*), ‘contabuit.’

**דָּשָׁה**, **דָּשָׁשָׁה** (*doush, dōsh*), ‘terere,’ ‘conculcare.’ **דָּשָׁהָה** (*adash*), ‘trituravit’; **דָּרָשָׁה** (*darash*), ‘trivit,’ ‘conculcavit’ (with which Gesenius compares the Germ. ‘dreschen’; Angl. ‘thrash’) seems to have sprung from the same root.

**קָוָר** (*kour*), ‘fodit’; Arab. **حَرَرَ** (*charra, char*), ‘perforavit.’ **קָרָה** (*karah*), ‘fodit’; **אָכָרָה** (*achar*), found in **אַקְקָרָה** (*ikkor*), ‘fossor,’ ‘agricola’; Arab. **أَكْرَرَهُ** (*akara*), ‘fodit.’ Compare Sansc. (*k'hr*), ‘fudit,’ ‘fodit’; Gr. ἀρύπός, ‘ager’; Goth. ‘akr.’

**נוֹשֵׁה** (*noush*), ‘segrum esse.’ **אָנָּשָׁה** (*anash*), ‘seger,’ ‘male affectus fuit’; **נוֹסָה** (*nasas*), ‘contabuit,’ ‘segratavit’; Gr. νόσος; Sans. (*naç*), ‘perire.’

**סְוִףָה** (*souph*), ‘rapere,’ ‘cessare’; Hiph. ‘sustulit e medio,’

'finem fecit.' **סָפָה** (*saphah*), 'abrasit,' 'abstulit'; **אָסָף** (*asaph*), 'collegit,' 'abstulit'; **סָפָה** (*saphah*), has also the meaning of 'addidit,' by which it is connected with **יָסָף** (*yasaph*), 'addidit.'

**דָּקָק** (*douch*), 'tundere,' 'contundere'; Arab. **دَكَّ** (*dakka*), id.

**הָדָךְ** (*hadach*), 'contrivit'; **דָּחָה** (*dachā*), 'contrivit'; **דָּחָה** (*dachah*), 'contudit,' 'confregit'; **דָּחָחַ** (*dachach*), id. The monosyllabic form **דָּחַ** (*dach*), 'contritus,' 'afflictus,' is doubtless the root of these verbs.

**דָּוֵד** (*doud*), 'commotus est,' 'amavit.' **יָדָד** (*yadad*), 'dilexit'; Anglic. 'to dote.'

**שְׁוִית**, **שְׁוִית** (*shouth, sheeth*), 'ponere.' **שָׁתַּחַת** (*shathath*), 'po-  
suit'; Comp. Lat. 'sido,' 'sedeo'; Gr. *ἔσθουα* for  
*στέζουα*; Germ. 'setzen'; Ang. 'sit.'

**סְוַחַ** (*souch*), 'ungere.' **יָסָחַ** (*yasach*), 'fudit'; **נָסָחַ** (*nasach*),  
'fudit,' 'unxit.' Comp. \* Sans. (*sin'cāni*), 'hu-  
mecto,' 'irrigo.' (Wüllner, p. 185.)

**נוֹעַ** (*nouk*), 'sugere.' **יָנָקַ** (*yanak*), 'suxit.'

**גְּנוּפַ** (*gnouph*), 'volare,' 'caligine tegere,' 'was oppressed with  
calamity,' Lee. **יָנָגַפַּ** (*yangaph*), 'celeriter incessit,'  
'eucurrit'; Hoph. 'defatigatus.' The noun **וֹפַ**,  
(pronounced *oph*), 'ala,' 'aves' (Lat. 'avis'), shows  
that *speed* is the primitive idea, and the sense of  
*weariness, oppression*, a derivative from it.

**נוֹעַד** (*noud*) 'moveri.' **נָדַדַּ** (*nadad*), 'movit.' Comp. Sans.  
(*nat*); 'movere'; Ang. 'nod.'

**צָוַר** (*tsour*), 'colligare,' 'premere,' 'obsidere,' 'fingere.'  
**צָרַרְ** (*tsarar*), 'constrinxit,' 'colligavit,' 'pressit';  
**צָצַרְ** (*yatsar*), 'finxit,' 'ut figulus,' 'coarctatus,'  
'angustus fuit.'

**לָאַתָּ** (*lout*), 'occultare,' 'occulte agere.' **לָאַתָּ** (*laat*), 'ob-  
volvit,' 'velavit'; **לָהַתָּ** (*lahat*), 'occultavit';

\* For the Sanscrit words referred to in this Paper I am chiefly indebted to Eichhoff ('Parallèle des Langues'), and F. Wüllner (Über die Verwands. des Indo-German., Semit. und Tibet.).

עֲלָגָה (gnälatah), 'caligo spissa'; Arab. عَلَّاتَةٌ (gna-lita), 'crassus,' 'spissus fuit'; غَطَلَ (gnatila), 'caliginosus fuit.' Comp. Gr. λάθω, λαυθάνω; Lat. 'lateo.'

קוּר (kour), 'fodere'; Arab. قَارَ (kara), عَرَجَ (karang), 'disrupit,' 'dissecuit,' 'exscidit'; غَنَّاكَ (gnakar), 'eradicavit,' 'effodit.'

גָּוָב (gouv), 'fudit,' 'secuit.' גָּבָב (gavav), 'curvatus,' 'cavus fuit instar gibbi,' 'secuit,' 'fodit'; גָּגָב (yagav), 'secuit,' 'aravit'; גָּבָה (yavah), 'altus fuit.' The primitive meaning is the *ridge* made by digging or ploughing, and the monosyllabic form גָּבָ (gav or gab) signifies that which is of a curved or ridge-like form, as a back, the boss of a shield, an eye-brow. Comp. Lat. 'gibbus.'

רוּם (roum), 'elevarse,' 'altum esse.' רָמָם (ramam), 'altus fuit'; Arab. وَرِيمَ (warima), 'extulit se.'

Other instances might be added, but these may suffice to show that the inference drawn from a few examples may be applied to the whole of the class to which they belong. The form קוּם (koum), however, is not the only one under which the primitive roots of the Hebrew language may be classed. In the following examples, containing a so-called radical vowel, they assume other forms; and among others that of a consonant with a following or preceding vowel which forms an essential part of the root.

יָאָב (yaav) 'desideravit.' אָבָה (avah, 'propensus fuit,' 'vo-luit'; אָהָב (ahav), 'cupivit,' 'amavit'; אִירָא (irā), 'devertit,' 'desideravit'; תָּאָבָ (taav), 'desideravit.' Here the root is evidently אָבָ (av), with the sense of *inclination*. Comp. Lat. 'aveo.' The form תָּאָבָה (taav), with a prefixed נ is an instance of a triliteral verb formed by accretion, in the same manner as the quadriliteral verbs.

יָבָל (yaval), 'fluxit,' 'ivit.' Arab. بل (balla), 'rigavit,' 'madefecit.' בְּלָל (balal), 'perfudit,' 'confudit.'

With this may be compared שָׁבָל (shaval), 'ivit,'

'fluxit max. largius,' and the Arabic سَبَل (shabalon, shabal), 'pluvia.' Comp. also the Sans. (pāld-mi) 'eo,' 'me moveo,' (pāld-mi) 'cresco.'

אָבָד (avad, abad), 'amissus est,' 'sich verlieren,' 'perire.'

Arab. بَدَ (bāda), 'periit.' פִּיד (pid), 'calamitas. (Gesenius compares Sans. 'pīd,' 'con-  
tristare,' 'affligere.) בָּדָד (badad), 'divisit,' 'sepa-

ratavit'; Arab. فَدَ (fadda), 'solus fuit.' The primitive idea is *separation*, and hence *destruction*, and is retained in the word בָּדָד (bad), 'separatio,'

'res separata,' 'pars.' Comp. Arab. أَبَادَ (ābada), 'aufugit fera in desertum ibique evanuit.'

חָבָר (havar, habar), 'secuit.' בָּרָר (barar), 'separavit,' 'purgavit'; בָּרָה (barah), 'cecidit,' 'secuit'; בָּרָרָה (bārā), 'secuit,' 'secundo effinxit'; בָּרָ (bar), 'electus,' 'dilectus.'

חָדָף (hadaph), 'trusit,' 'repulit.' Arab. دَافَ (dafa), 'obruit saucium et interfecit' (Freytag); دَافِي (dāfi), Ps. L. 20; (Septuag. ἐτίθεις σκάνδαλον); דָּפָח (daphak), 'pulsavit,' 'propulit.'

חָמָר (hamar), 'fluxit aqua' found in the noun מְחֻמְרוֹת (ma-  
hamoroth), 'flumina,' and in the Arabic هَمَر (hamara), 'effudit aquam,' 'lacrymas' (Freytag). מְרַר (marar), 'fluxit,' 'stillavit.' [The root is מַר (mar) 'a drop,' which, however, Gesenius, according to the usual method of Hebrew lexicographers, derives from מְרַר (marar). It would be the same process to make the 3rd pers. sing. of the verb in the English language, as 'cutteth' the root, and the noun 'cut' a derivative from it.]

חַחַל (hathal, *hatal*), ‘fefellit,’ ‘delusit.’ תַּלְלֵל (talal), ‘ag-  
gessit,’ ‘vacillavit;’ Arab. تَلَل (talla), ‘prostra-  
vit,’ ‘demisit funem.’ The fundamental idea  
is *casting* or *throwing*, and hence, ‘to *deceive*.’  
The monosyllabic form is retained in תֵּל (til), ‘a  
mound,’ ‘a hill;’ Arab. تَلُون (tallon, *tal*), id.

הַרְסָה (haras), ‘diruit,’ ‘destruxit,’ ‘einreissen.’ רַסָּה (rasas),  
‘conspersit,’ ‘confregit.’

יַמְשָׁח (yamash), ‘palpavit.’ מַשְׁחָה (mashash), ‘palpavit.’

יַגְנָד (yagnad), ‘definivit,’ ‘constituit,’ ‘max. locum et tempus.’

גְּנָדָה (gnadad); Arab. جَنَادَ (gnadda), ‘destinavit  
max. tempus.’ Gesenius observes on this word,  
forgetting the triliteral theory, “Videtur hoc  
verbum secundarium esse, et ductum a nomine  
טַע (gnad), ‘tempus,’ pariter atque יַגְנָד (yagnad),  
cui affine est”; طַע, however, means properly,  
progress in time or space, and עַדְגָּה (gnadah)—

Arab. جَنَادَ (gnadā), ‘transiit’—is another de-  
rivative from it.

אַפְּהָס (aphas), ‘cessavit.’ פַּסְסָה (passas), ‘cessavit.’ We have  
the root-form in פָּסָ (pas), ‘extremitas,’ which  
Gesenius, reversing the process, makes a deriva-  
tive from פַּסְסָה (passas).

גְּנָגָן (gnagan), ‘detinuit,’ ‘occlusit.’ גָּנָן (ganan), ‘textit,’ ‘ob-  
texit’; Arab. جَنَان (janna), ‘textit,’ ‘occultus fuit.’

שְׁלָהָה (shalah), ‘extraxit,’ ‘salvus,’ ‘securus fuit.’ לְלֵל (sha-  
lal), ‘extraxit,’ ‘spoliavit’; شְׁלָם (shalam), ‘in-  
teger,’ ‘salvus fuit.’ The root idea is *drawing*,  
either from danger, or to one’s self. Comp.

Arab. سَلَل (salla), ‘eduxit,’ ‘extraxit leniter’; سَلَم (salama),  
‘eripuit,’ ‘servavit’; سَلَب (salaba),  
‘eripuit vi.’ Klaproth’s rule is here exemplified,

the root being *sal* (Gr. συλάω), with the modifying consonant suffixed. More instances will be given subsequently.

רְצַחַג (ratsang), 'perforavit,' 'transfixit.' רְצַחַס (ratsats), 'fregit,' 'contudit'; רְצַחַך (ratsach), 'contudit,' 'confregit.'

יְחַם (yacham), 'incaluit.' חַמָם (chamam), 'caluit,' 'cale-

factus est'; Arab. حَمَمْ (chamma), 'calefecit.' The word חַם (chom), gives the root both in idea and form.

יָרָה (yarah), 'tremuit.' יָרָא (yara), 'timuit,' 'tremuit'; יָרָגָע (yarang), 'tremuit.'

יָשָׁר (yashar), 'rectus fuit.' אָשָׁר (āshar), 'rectus fuit'; אָשָׁר (āsher), idem; עָשָׁר (gnashar), 'rectus fuit,' 'prosperavit'; חָשָׁר (chasher), 'rectus fuit.'

סָדַד (sadad), 'obstruxit.' Arab. سَدَد (sadda, sad), 'obstruxit,' 'reparavit,' 'firmum fecit.' With this סָדָד (yasad), 'fundavit,' Niph. 'fulcivit se,' 'innixus est cubito,' seems to be connected.

הָדַח (hadah), 'tetendit,' 'direxit manum ad aliquid.' יָדָה (yadah), 'jecit,' 'projecit'; יָדָד (yadad), idem.

The root is probably יָדָ (yod, yad), 'manus.'

חָדָר (hadar), 'amplus,' 'tumidus fuit.' אָדָר (adar), 'amplus fuit.' Arab. אֲדָר (adira), 'hernia laboravit.'

אָלָל (ālal), 'ejulavit.' יָלָל (yalal), 'ejulavit,' 'ululavit.'

Arab. أَلَّ (alla), 'gemuit,' 'extulit vocem.' Gr. ἀλαλάζειν. Angl. howl.

אָבָל (aval, abal), 'luxit.' Propria significatio esse videtur *languendi*, 'capite demisso incedendi.' בָּלָח (balah),

'cecidit,' 'collapsus est,' 'abfallen.' Arab. بَلِحَ (balīha), 'trita et consumta fuit vestis,' 'metu et

solicitudine affectus fuit.' Chal. بَلَّا (b'la), 'affixit,' 'vexavit.'

ازار (azar), 'cinxit.' גָּנָזֵר (gnazar), 'juvit,' 'adjuvit.' "Origo est in 'cingendo,' 'circumvallando,' inde 'tuendo.'"'

Gesenius. Comp. Arab. <sup>جَازَ</sup> <sup>جَازَ</sup> (azzara, azara), 'cinxit corpus,' 'robustus evasit,' 'adjuvit.' (Freytag.)

These examples may suffice to furnish a fair induction as to the nature of this class. If the principle already laid down—that the variable element in these verbs is not a part of the primitive root—be admitted, they assume at once a monosyllabic form, and therefore nearly one-third of the Hebrew verbs are determined not to consist of "three necessary consonants which form two syllables,"—the theory to which Bopp has given the sanction of his eminent authority.

Taking up the clue which the Heemanti nouns and the quadriliteral verbs have given, our next inquiry will be, whether there is sufficient evidence to show that the triliteral verbs, beginning with a consonant, may be resolved into simple elements. With regard to one class of this form—the verbs whose first letter is **נ** (nun)—every student of Hebrew will have noticed the numerous instances in which corresponding verbs are found without the **נ** (nun) prefixed, and the facility with which this letter vanishes in the conjugational forms of the verb.

נאָר (naar), 'abominatus est,' 'rejecit'; Arab. <sup>نَارَ</sup> (nāra), 'abhorruit,' 'refugit.' אָרָר (arar), 'exsecratus est';

Arab. <sup>هَرَرَ</sup> (harra), 'abhorruit'; אָרָה (arah), 'carpsit,' 'decerpsit.' Comp. Gr. ἀπά, ἀπάοματ.

נָבֵל (navēl, nabēl), 'flaccidus fuit,' 'concidit,' 'viribus defecit et jacuit.' בָּלָה (balah), 'cecidit,' 'concidit,' 'collapsus est.'

נָבָע (navang, nabang), 'ebullivit,' 'scaturivit.' "Syllaba primaria est بَعْ (bang), 'æque' ac بَكْ (bak), 'bulliendi sonum s. bombum imitans,"" Gesen. بَغَاه (bangah), 'tumefecit,' 'tumentem et ebullientem aquam fecit.' بوڠ (bouang), (from which Gesenius derives أَبْعَنْجُوت (āvāngbungoth), 'pus-

tulæ,') 'intumescendi potestatem habet.' This form exists in Chaldee, and signifies *exultare, gestire* (Buxtorf), evidently a derivative meaning from the primary sense of *bubbling up, and swelling.*

נָגַה (nagah), 'splenduit.' גָּאַה (gaah), 'extulit se,' 'magnificus est.'

נָגָר (nagar), Niph. 'effusus est,' 'expansus est.' Chal. נָגָר (n'gar), 'trahere,' 'fluere,' 'jaculari,' (Buxtorf). גָּרָר (garar), 'traxit,' 'rapuit,' 'serravit.' Syr. גָּרָר (g'rar), 'attraxit.'

נָהָג (nahag), 'anhelavit,' 'ad cursum impulit,' 'duxit.' חָגָה (hagah), 'amotus fuit,' trans. 'amovit'; יָגָה (yagah), 'sejunctus est'; Hiph. 'sejunxit,' 'removit.' Comp. Gr. ἄγω, ἡγέομαι; Latin ago. The primitive idea appears to be *motion or impulse*, and hence the secondary meanings of *panting, movement of the lips (murmuring, speaking), and when applied to the mind, meditation.*

נָהָה (nahah), 'ejulavit,' 'clamavit'; pr. 'clamavit,' חָהָה, חָהָה (ha, aha); interj. 'dolentis.' Arab. نَجَّاه (ngawah), 'ululavit,' 'clamavit.'

נָהָם (naham), 'fremuit,' 'knurren,' 'brummen.' חָמָה (hamah), 'fremuit,' nostr. 'brummen,' 'summen,' vel potius antig. 'hummen.' Engl. 'to hum.'

נָזָל (nazal), 'fluxit,' 'manavit.' צָלָל (zalal), 'concussit,' 'quassavit,' 'effudit abjectus,' 'vilos fuit.' The first meaning given by Gesenius is not well supported, and is omitted by Lee. The fundamental idea is *going downwards*, and hence *debasement, sin.* Comp. Arab. צָלָل (zalla), 'lapsavit,' 'erravit';

צָלָל (dsalla), 'abjectus vilisque fuit,' inde 'submissus,' 'humilis et obsequens fuit.' (Freytag.)

נָזָר (nazar), Niph. 'separavit se.' צָרָה (zarah), 'sparsit,' 'dispersit'; צָרָג (zarang), idem. Arab. ضَرَّ (dsarra),

‘sparsit,’ ‘disseminavit,’ ‘primum germen emisit.’

נָטָל (natal), ‘sustulit.’ תָּלָה (talah), ‘suspendit’; תָּלָא (tala), idem. תָּלָל (talal), ‘aggessit,’ ‘extulit.’ The monosyllabic form תֵּל (tel), ‘a heap,’ ‘a hill,’ expresses the primitive sense of the root, *elevation*. Comp. Gr. τλάω; Lat. tollo.

נָסָג (nasag), ‘recessit.’ סֹעַג (soug), ‘recedere.’

נָסָח (nasach), (1) ‘fudit,’ ‘unxit.’ סֹעַח (souch), ‘ungere.’ (2) ‘plexuit,’ ‘texuit.’ סָכָח (sachach), ‘texuit,’ ‘sepsit.’

נָפָח (naphach), ‘afflavit,’ ‘flando dispersit.’ פָּעַח (pouach), ‘spirare,’ ‘flare.’ Arab. فَّاَخ (fâcha), ‘odorem exhalavit.’

נָפָל (naphal), ‘cecidit,’ ‘lapsus est.’ פָּלָא (pala), ‘separavit’; Arab. فَل (falla), ‘rupit.’ The root-idea seems to be *separation*\*. Gesenius observes under the word ‘naphal,’ “Syllabam primariam *fal* hoc sensu habes in Germ. *fallen*, Angl. *to fall*; Gr. et Lat. *fallo*, σφάλλω; pr. est ‘cadere,’ ‘labi fecit,’ ‘supplantavit.’”

נָצָב (natsav), ‘posuit,’ ‘statuit.’ יָצַב (yatsav), ‘posuit.’

נָקָב (nakav), ‘foravit,’ ‘confodit,’ ‘distinxit.’ יָקָב (yakav), קָאָב (kavav), ‘cavavit’; Lat. *cavus*, *cavo*.

נָקָד (nakad), ‘pupugit.’ קָאָד (kadad), ‘scidit.’ Arab. نَدَد (kadda), ‘omnino dissecuit.’ Ang. *to cut*.

נָקָט (nakat), ‘fastidivit.’ קָוַט (kout), ‘fastidire.’

נָקָג (nakang), ‘avulsus est,’ ‘abalicnatus est.’ יָקָג (yakang), ‘luxatum est membrum,’ ‘abalienatus est.’

נָקָש (nakash), ‘laqueos posuit.’ יָקָוֵש (yakosh), ‘laqueos posuit.’ קָוֵש (kosh), ‘tendiculam posuit.’

נָשָׁג (nasag), Hiph. ‘renovit.’ סֹעַג (soug), ‘recedere.’

נָשָׁף (nashaph), ‘flavit.’ שָׁאָפָה (shâaph), ‘anhelavit,’ ‘inhalavit.’

נָטָר (natar), ‘tremuit,’ Hiph. ‘decussit folia’; Chal. נְתָר (n’tar),

\* Sanscrit, *phal*, ‘separare.’

‘decidit folium.’ Arab. **تَرَّ** (*tarra*), ‘separatus est’; trans. ‘resecuit,’ (Freytag); ‘decidit præsertim sonum edendo.’ “Intellige foliorum, quæ sicca decidunt, strepitudem,” Gesen. The root-idea seems to be taken from the tremulous fall of a leaf. Comp. Gr. *τρέω*; Lat. *tremo*.

The limits of a paper will not allow a full examination of the verbs whose first letter is a consonant. The following instances are given (the letters **ב, מ, ש** (*b, m, s*) being chosen as belonging to different classes) simply as indications of what may be accomplished by this method of analysis:—

**בָּגַד** (*bagad*), pr. ‘texit,’ ‘fraudulente egit.’ Arab. **كَادَ** (*kada*), ‘dolo usus est’ (Gesen.); ‘impeditiv’ (Freyt.).

Inde **كَيْدَ** (*kaydon, kayd*), ‘dolus,’ ‘insidiæ,’ it. ‘perniciies.’ **כִּידָ** (*chid*), ‘perniciies,’ ‘exitium.’

**בָּדָק** (*badak*), ‘fudit.’ **דָּקָקָ** (*dakak*), ‘contudit,’ ‘communuit.’

Arab. **دَكَّ** (*dakka*), ‘tenuis fuit,’ ‘verberando fregit.’ The monosyllabic word **دَكَّ** (*dak*), ‘tenuis,’ ‘minutus,’ appears to be the primitive form. Chal. **דְּקָ** (*douch*), ‘tridit,’ ‘contrivit.’

**בְּדָרָ** (*b'dar*), Chal., ‘sparsit,’ ‘dispersit’; **בָּזָרָ** (*bazar*), idem. **דְּרָרָ** (*darar*), (3) ‘radiatim fluxit’; **דְּרִירָ** (*d'rour*), ‘fluxus liber,’ ‘libertas’; **שָׁרָהָ** (*sarah*), ‘seruit.’

Arab. **دَرَّ** (*darra*), ‘cum copia demisit,’ ‘effecit ut pluviam effunderet nubes ventus.’ Perhaps the Sansk. *str-no-mi*, ‘sterno,’ ‘dispergo,’ and Germ. *triefen*, may be compared with the Sem. words.

**بَازَقَ** (*bazach*), ‘illusit.’ Arab. **بَازَجَ** (*bazaja*), ‘glo-riatus est,’ ‘irritavit aliquem.’ **تَسَّاچَ** (*tsachak*), ‘risit,’ ‘ludibrio habuit.’ The root seems to be **צָקָ** (*zak*) or **חָקָ** (*chak*). Comp. Gr. *καχάζω, καγχάζω*; Lat. *cachinnor*; Germ. *kichern*.

**بَازَكَ** (*bazak*), rad. *inus.*; pr. ‘sparsit,’ ut Syr. **صَافَ** (*bzak*);

Arab. **بَزَقَ** (*bazaka*), ‘spuit,’ ‘seminavit.’ **زَافَ** (*za-*

*kak*), ‘percolavit,’ ‘fudit.’ Arab. **ز** (zakka), ‘emisit,’ ‘projecit,’ (urinam suam).

**בָּזָר** (*bazar*), ‘sparsit,’ ‘dispersit’; Arab. **بَازَرٌ** (*bazara*), ‘semnavit.’ **זָרָה** (*zarah*), ‘sparsit,’ ‘dispersit.’ **זָרָאָג** (*zarang*), **זָרָר** (*zarar*), idem. The root is here evidently *zar*, and corresponds with the Sans. *sdra-jd-mi*, ‘dissipo,’ ‘sterno’; Lat. *sero*; Arab. **ذَرَأَ** (*dsarā*), ‘dispersit,’ ‘ventilavit.’

**בָּחָר** (*bachar*), ‘probavit,’ ‘examinavit.’ **חָקָר** (*chakar*), ‘scrutatus est,’ ‘investigavit.’ *Origo fortasse est in perscrutando terram, quod fit fodiendo, ut vicina sint נָקָר (nakar), בָּרָה (barah); קוּר (kour); fodere.* Comp. Lat. *quero*; Gr. *κρίνω*; Germ. *kohren*, ‘to pick out,’ ‘to try.’

**בָּנָת** (*banat*), ‘to bind’; **אַבְנֵת** (*avnēt*), ‘balteus,’ ‘cingulum.’ **עַנְדָּאָד** (*gnanād*), ‘alligavit.’ The English word *knot* may be compared with this root, and the Sans. *bandha*, Germ. and Eng. *band*, with the former.

**בָּקָשׁ** (*bakash*), ‘quæsivit,’ ‘postulavit’; Arab. **بَحَثَ** (*bacha-sha*), ‘inquisivit.’ **קָשָׁשׁ** (*kashash*), ‘collegit,’ ‘conquisivit’; Arab. **كَسَّا** (*kassa*), ‘petivit,’ ‘quæsivit.’

**בָּסָם** Chal. (*b'sam*), ‘suave esse,’ ‘aromatibus condire’; Syr. **سَام** (*b'sam*), id. **בָּסָם** (*basom*), ‘balsamum.’ Arab. **شَام** (*shamma*), ‘olfecit,’ ‘odoratu exploravit’;

**זָהָם** (*zaham*), ‘fœtuit’; Arab. **زَاهِمٌ** (*zahima*), id.

**בָּתָקָה** (*bathak*), ‘dissecuit’; **נָתָקָה** (*nathak*), ‘avellit,’ part. ‘castratus’; Arab. **بَاتَكَة** (*bataka*), ‘secuit.’ **תָּחָאָךְ** (*tachach*), rad. *inus*. deriv. **תְּחָאָכִים** (*t'chachim*), ‘vexations.’ Arab. **تَكَّا** (*takka*), ‘secuit,’ ‘resecuit.’

To these instances may be added שְׁמַרְ (basar), שְׁאַרְ (shere, shar), both signifying *flesh*. Comp. Gr. σάρξ.

מָגָד (magad), rad. inus.; Arab. مَجَادَة (majada), ‘gloria excelluit.’

מָגֵד (meged), ‘præstantissimum,’ ‘nobilissimum.’

חָדָה (gad), ‘sidus faustum,’ ‘fortuna bona’;

‘,’ Arab. جَادَة (jadda), ‘magnus fuit dignitate seu di-

vitiis.’

מַחְאָתָה (machats), ‘agitavit,’ ‘percussit’; Arab. مَخْصَص (machadsa). מַחְצָה (chatsah), ‘divisit,’ ‘secuit’; Arab.

‘,’ حَصَّ (chassa), ‘rasit crines, fuit portio.’ Comp.

also מַחְאָתָה (nachats), ‘ursit,’ ‘institut’; מַחְצָה (la-

chats), ‘pressit,’ ‘compressit.’ The root is מַחְאָתָה (chats), in the sense of *striking, cutting*. Comp.

Lat. *cædo*.

מַחְקָה (machak), ‘percussit,’ ‘perdidit’; Arab. مَحْكَى (machaka), ‘delevit.’ מַחְקָה (chakah), ‘incidit,’ ‘insculpsit’;

מַחְקָה (chakak), id.; Arab. حَكَ (hakka), ‘percussit.’

Comp. Germ. *hacken*, *hauen*; Ang. *hack*, *hew*.

מַלְאָתָה (malat), ‘evasit,’ ‘elapsus est’; טַלְפָה (palat), idem.

לֹאָתָה (lout), ‘occultare.’ Comp. Sans. *lud*; Gr.

λάθω, λανθάνω; Lat. *lateo* (Gesen.); Arab.

لَاتَ (lata), ‘occultavit.’

מַשְׁאָרָה (masar), rad. inusit.: unde מְשֻׁרָה (m'sourah), ‘mensura.’

שְׁגָנָרָה (shagnar), ‘fidit,’ ‘pretium constituit,’

‘æstimavit’; Chal. שְׁגָנָרָה (shangar, shuar), ‘men-  
sura,’ ‘æstimatio.’

מַשְׁחָה (mashach), ‘traxit,’ ‘prehendit,’ ‘rapuit’; Arab. مَسْكَة (masaka), ‘tenuit.’

חָשָׁחָה (chasach), ‘cohibuit,’ ‘coercuit,’ ‘retinuit’; Chal. et Syr. חָשָׁחָה (chäsach),

‘cohibere.’ The root-idea seems to be *strength*;

and if so, it is related to חָזָקָה (chazok), ‘firmus,’

‘potens,’ and to the Gr. ἰσχύς, ἰσχύω.

נַשְׁחָה (mashach), ‘illevit,’ ‘unxit.’ נַסְחָה (nasach), ‘fudit,’

‘unxit’; **תָּסַח** (*yasach*), ‘fusus est’; **תָּסַח** (*souch*), ‘ungere.’ Arab. سَحَقَ (*sacha*), ‘effudit,’ ‘pinguis fuit.’

**מְצַר** (*mätsar*), rad. *inus*. quæ idem valuisse videtur quod **נְצַר** (*natsar*), **אֲצַר** (*ätsar*), ‘coercuit,’ ‘inclusit’:

inde Arab. مَصْرُونَ (*misron, misr*), ‘fines,’ ‘terminus,’ et Heb. מְצַוֵּר (*mätsour*), ‘angustiae obsidio,’ ‘munitionum,’ ‘arx,’ (Gesen.). צִיר (*tsour*), ‘coarctare,’ ‘premere,’ ‘obsidere’; צִיר (*tsarar*), ‘constrinxit,’ ‘inclusit,’ ‘pressit’; Arab. سَرَرَ (*sarra*), ‘constrinxit,’ ‘ligavit.’

**מְחַר** (*machar*), ‘vendidit.’ בְּרַחַת (*charah*), ‘emit.’

**שְׁבָל** (*shaval*), ‘ivit,’ ‘fluxit’; Arab. سَبَلَ (*sabbala*), ‘profudit’; سَبَلَ (*sabalon*), ‘pluvia.’ يَبَلَ (*yaval*), ‘fluxit,’ ‘ivit,’ ‘incessit’; Arab. وَبْلُونَ (*wablon*), ‘imber.’ **שְׁבָר** (*shavar*), ‘fregit,’ ‘confregit.’ פְּרַר (*pour*), ‘fregit’; פְּרַר (*parar*), ‘fregit,’ ‘diffregit.’

**שְׁזַר** (*shazar*), i. q. Arab. شَازَرَ (*shazara*), ‘filium a dextra ad sinistram *torsit*,’ ‘retorsit.’ Chal. זְרָזָ (*z'raz*), ‘cincere’; Arab. زَرَ (*zarra*), ‘constrinxit,’ ‘connexuit vestem’; زُورَ (*zour*), ‘deflectere.’

**שְׁחָר** (*shachar*), ‘prorupit,’ ‘irruptus est.’ חָרֵג (*chour*), חָרֵר (*chör*), ‘foramen,’ ‘caverna’; קָרֵר (*kour*), ‘fodere’\*.

**שְׁחָרָה** (*shachar*), ‘niger fuit et factus est.’ חָרָה (*chara*), ‘arsit,’ ‘exarsit.’

**שְׁחָתָה** (*shachath*), ‘perdidit,’ vel ‘vastando,’ vel ‘occidendo.’ חָתָה (*chathath*), ‘fregit,’ ‘metu fractus,’ ‘consternatus est.’

**שְׁחָתָה** (*shatach*), ‘expandit’; Chal. idem; Arab. سَطَحَ (*satacha*), id. تَحَاهَ (*tachah*), ‘tetendit,’ ‘extendit.’

\* Comp. Sans. *kār*, ‘diviser,’ ‘discerner.’—Eichhoff.

שָׁחַב (shachav), 'cubuit,' 'recubuit.' "Stirps primaria est כָּבֵב (chav, chaph), quæ curvandi, inclinandi se potestatem habet." Cf. Gr. κύπτω; Lat. *cubo*, 'cumbo,' 'cavus.' כָּפַח (chaphaph), 'curvavit,' 'incurvavit.'

שָׁפַל (shaphal), 'depressus est,' 'humilis fuit et factus est';

Arab. سَافَل (safala), idem. נָפַל (naphal), 'cecidit,' 'lapsus est.' Syllabam primariam *fal* hoc sensu habes in Germ. *fallen*; Ang. *to fall*; Gr. σφάλλω; Lat. *fallo*, 'cadere,' 'labi fecit,' 'supplantavit.'

שָׁפָר (shaphar), 'rasit,' 'splenduit,' 'pulcher fuit.' פָּאָר (pāar), 'pulcher,' 'ornatus fuit.'

There only remains for consideration the class of words which have been formed, according to the principle of Klaproth, by the suffixing of a consonant which has modified the significance of the primitive monosyllabic root. It is possible, however, that both in the series already given, and in that

\* which follows, the formative particle may often only have served to give a verbal significance to the root, as the English syllabic prefix, *be*, in 'be-daub,' from 'daub'; 'be-calmed,' from 'calm,' and many other verbal forms, though in many cases it has undoubtedly modified the sense. In some instances, a transitive signification is thus given to an intransitive primitive form; in others, an intensity of meaning is added to the force of the root; and in others, the word is deflected to another use, as in the English word 'be-speak.' An investigation of this nature would throw much light on the Semitic languages, but our present limits will not permit more than an outline of the evidence on which the theory of monosyllabic roots in this class of languages is based.

The following instances from the Arabic are taken from Klaproth's 'Observations sur les racines des langues Sémitiques,' and are given as examples of the manner in which he has carried out his process of analysis:—

"Le radical 'Lt' présente l'idée de *frapper* et de *briser*, comme dans—

لَطَّا, briser, écraser, froisser, piler.

لَتَحْ *latahá*, frapper, pousser.

لَتَدْ *latada*, frapper avec la main.

لَتَعْ *lataá (ain)*, frapper avec la main.

لَتَطْ *latathá*, frapper légèrement.

لَتَمْ *latsama*, casser, briser.

لَجْف *ladjf*, un coup.

Ce radical se retrouve dans le Sanskrit *louth*, 'frapper,' 'briser,' 'détruire' [and in the Fr. *lutter*, 'to wrestle,' which, being derived from *lutte*, 'wrestling,' is also an instance of the same method of verbal formation].

“Le radical *Dl* désigne ‘marcher,’ ‘mettre en mouvement,’ ‘donner une direction’: voici les racines verbales qui en sont dérivées:—

دَلْ *dalla*, conduire, diriger, faire marcher, montrer le chemin. [Gr. *δηλόω*.]

دَلَّتْ *delatsa*, marcher à petits pas; *indalatha*, marcher vite.

دَلَجْ *daladja*, dont le dérivé est أَدْلَجْ *adladja*, se mettre en route au commencement de la nuit.

دَلْحْ *dalahá*, marcher courbé et à petits pas.

دَلْفْ *dalafa*, marcher lentement et à petits pas.

دَلْقْ *dalaká*, dont le dérivé est أَنْدَلْقَ *indalaká*, marcher en avant, sortir.

دَلْ *daldá*, marcher avec vitesse.

“La racine Sanskrit *til*, se mouvoir, appartient au même radical.”

The Hebrew verbs, similarly formed, are an exceedingly numerous class. In some instances, the initial process has been to add to the root a simple breathing, which has hardened

into a guttural sound, for which substitutes of different kinds have been subsequently formed, as in

גָּלָה (galah), 'nudavit,' 'retextit,' 'emigravit.'

גָּלָח (galach), 'rasit,' pr. 'calvus fuit,' as the Arab. جَلْحَ (jalicha), 'calvus fuit in sincipite.'

גָּלָב (galav), 'rasit barbam.' גָּלָב (gallav), 'tonstor.'

גָּלָל (galal), 'volvit,' 'devolvit.'

גָּלָם (galam), 'convolvit.'

The word גָּלָל signifies *scaturigo, fluctus*. The primitive sense was that of a forward, rolling *motion*; hence to *roll off* (to uncover), and to *remove*.

דָּפָה (daphah); Arab. دَفَّ (dafā), 'feriit,' 'trusit'; دَفَّي (däphi), 'ruina'; [Sept. σκάνδαλον.]

דָּפָק (daphak), 'pulsavit,' 'propulit acrius.'

אָנָּח (ānah), 'gemuit,' 'suspiria duxit.'

אָנָּח (ānach), 'gemuit,' 'suspiravit.'

אָנָּק (ānak), 'angi.' Gr. ἀνάγκη, ἄγκω, Lat. *ango*.

אָנָּפָה (anaph), 'spiravit,' 'iratus fuit.'

דָּחָה (dachah), 'trusit,' 'impulit ad lapsum.'

דָּחָק (dachak), 'trusit,' 'pressit,' 'ut fit in magna multitudine.'

דָּחָף (dachaph), 'protrusit,' 'propulit.'

דָּחָל (d'chal), Chal. et Syr., 'timere,' Pael. 'terrere.'

In other instances this process cannot be traced, though the suffixed consonant is evidently an addition to the primitive root.

גָּרָר (garar), 'traxit,' 'rapuit,' 'serravit.'

גָּרָף (garaph), 'rapuit,' 'abripuit,' 'everrit.'

גָּרָע (garang), 'abrasit barbam,' 'detraxit.'

גָּרָד (garad), 'scabitus,' 'rasit.'

גָּרָם (garam), 'resecuit,' 'ossa derosit.'

גָּרָז (garaz), 'secuit,' 'resecuit.'

The form גָּרָה (garah) has retained only the secondary meaning of *irritation*, and in Hithpahel that of *commencing war*. "Asper fuit a radendo." Gesen.

בָּדָד (badad), 'divisit,' 'separavit,' 'solitarius fuit.'

בָּדָל (badal), 'separavit,' 'discrevit,' 'distinxit.'

בָּדָק (badak), 'fudit,' 'rimas egit.'

בָּדָר Chal. (b'dar), 'dispersit.'

בָּדָא (badā), 'finxit,' 'excogitavit,' formed from the primitive בָּד (bad), 'separatio,' (Lat. *viduus, di-vido*), in the same manner as בָּרָא (barā), 'secuit,' 'secando effinxit,' 'creavit,' 'prodixit,' from בָּר (bar).

נָגָח (nagach), 'feriit cornu.'

נָגָל (nagal), Arab. فَجَلْ (najala), 'cecidit,' 'vulneravit.'

נָגָן (nagan), 'fides pulsavit.'

נָגָאנְג (nagang), 'tetigit,' 'attigit,' 'pertigit,' 'pervenit,' 'graverit tetigit,' 'percussit,' 'plagā affecit Deus.'

נָגָף (nagaph), 'percussit.'

נָגָר (nagar), Hiph. 'detrusit,' 'effudit.'

נָגָשׁ (nagas), 'impulit,' 'ursit,' 'regnavit.'

נָגָשׁ (nagash), 'accessit,' 'appropinquavit.'

פָּלָא (palā), 'separavit,' 'disjunxit.'

פָּלָה (palah), idem.

פָּלָג (palag), 'divisit,' 'fudit.'

פָּלָד (palad), Arab. فَلَدָ (falada), 'secuit.' פָּלָדָה (paldah), 'ferrum.'

פָּלָח (palach), 'fudit,' 'sulcavit terram.'

פָּלָל (palal), 'judicavit,' 'censuit.' [κριτής, from κρίνω.]

פָּלָט (palat), 'evasit,' 'elapsus est.'

Compare the Sanskrit *phal*, 'separare'; Lat. *palari*.

קָבָב (kavav, kabab), 'cavavit,' 'cameravit.' From this latter meaning קָבָה (kubba), 'tentorium,' 'cubiculum'; and קָבָל (kaval), 'ad se venientem admisit,' 'recepit.'

קָבָר (kavar), 'sepelivit.'

Compare the Sanskrit *kūlp*, 'to sink,' 'to fall'; *kūpas*, 'excavation,' 'cavity.' Lat. *carvus*.

רָגָל (ragnal), 'concussus est,' 'tremuit.'

רָגָנָד (ragnad), 'concussa est,' 'contremuit terra.'

רָגָם (ragnam), 'fremuit mare' vel 'tonitru.'

רָגָנָג (ragnang), 'tumultuatus est,' 'strepuit,' 'malus fuit.'

רָגַנְתִּ (ragnats), 'vexavit.'

רָגַנְשִׁ (ragnash), 'concucessus,' 'commotus est,' 'contremuit.'

The root is רָגַנְ (rang), the primitive sense being that of *tumult*, *disorder*, and thence the idea of *wrong*, *evil*.

Every student of Hebrew may easily satisfy himself, by simply turning over the leaves of a lexicon, that this list might be largely extended. Enough however has already been done to show the monosyllabic nature of the Semitic roots, if the principle on which the investigation has been conducted be admitted to be correct. Its justness, however, can hardly be denied even by the stanchest supporter of the received theory on the nature of these roots, for he must act upon it continually in the examination of verbal forms in all other languages. He will not hesitate to connect together *fodicare*, *vellicare*, with *fodere* and *vellere*; or to admit that from the Welsh *te*, 'extended,' 'spread out,' are formed *tedd*, 'a row,' and *tedu*, 'to spread out,' 'to expand'; from the Sanskrit *stá*, the Gothic *standan*, Eng. *stand*; from the Sans. *sad*, 'to sink,' *ni-sad*, 'to sit down, the Goth. *sitan*, Germ. *sitzen*; and in our own language from *fast*, *short*, &c., the verbal forms *fasten*, *shorten*, &c. Nor will he refuse to admit that the verbal forms *to awake*, *to waken*, are both derived from *wake*, A. S. *wæcce*; or that the *ge*, is a prefix not connected with the primitive root, in comparing Germ. *geborgen* with *bergen*, *gefunden* with *finden*. There is doubtless a tendency in words to lose an initial or final consonant in the course of time, but where we find a consonant or syllable used, according to a uniform law, to give a participial or verbal form to a simpler word, the natural inference is, that it is a prefix not forming part of the primitive root. In the one case the word may be only altered in its external form, as Germ. *tag*, Eng. *day*; but in the other it has been carried into a new territory, and endowed with new properties, as in *be-speak*, from *speak*; *be-fit*, from *fit*; or it has a new force, as in *waken*, *fasten*, from *wake* and *fast*. In the same manner, in the Semitic languages we have יָחָם (yacham), 'incaluit,' from יְחָם (chom), ' calor'; יָחָד (yachad), 'unitus fuit,' 'se conjunxit,' from יְחָד (chad), 'unus'; and from יְבָד (bad), 'sepa-

ratio,' we have the verbal forms בָּדָל (*badal*), 'separavit,' 'discrevit,' בָּדָר (*baddar*), 'dispersit.'

The following remarks on the Tumali language by Dr. Lorentz Tutschek of Munich ('Phil. Soc. Trans.', vol. iii.), are so pertinent to the subject discussed in this paper as to excuse the quotation:—

"All the verbs in Tumali are divided, as in other languages, into primitives and derivatives.

"The latter are formed either of primitive verbal roots, having certain terminations, each of which corresponds with a certain modification of the significance of the primitive word; or they are derived from substantives, adjectives, adverbs, &c. . . . These terminations are:—*-ani*, *-andi*, *-ini*, *-indi*, *-ia*, and *-dga*. With many primitive verbs there are several of these forms in use, with others only a few, and many verbs are only represented by one of them.

"But the verbs are not only modified by the affixion of new terminations, many may also receive an augmentation at the commencement of the word, by which their meaning is likewise changed. Such is done by placing before them the sound of *ng*, or the syllable *ing*, *in*. Thus *t<sup>o</sup>mi*, 'to climb,' becomes *ng<sup>a</sup>ta<sup>a</sup>mi*, 'to mount'; *fen<sup>a</sup>k*, 'to weep'; *ingfin<sup>a</sup>k*, 'to bewail,' 'to deplore.'"

The conclusions that may be drawn from this analysis of the Semitic verbs are—

- (1.) That the Semitic primitive roots are monosyllabic.
- (2.) That the Semitic verb is either primitive or derivative, the primitive form being chiefly קֹום (*koum*), or קָם (*kam*).
- (3.) That the Semitic verb which is not monosyllabic is a derivative, both in idea and form.
- (4.) That the derivative verb may be formed by the prefix or suffix of a vowel (or breathing), or a consonant and a vowel.

The connection of the Semitic with the Indo-European stock of languages, will be discussed in a subsequent paper.

## PHILOLOGICAL SCRAPS.

Not a little confusion appears in Latin dictionaries from leaving out of view a principle, which affects the use of several Latin verbs, viz. a preference for reflective (or middle) forms in imperfect tenses, alongside of the simple or non-reflective forms in perfects. The writer has elsewhere called attention to this distinction in the use of the verbs *reverti* and *plangi*. He would now point to the similar usage, as regards *deverti* in the sense of 'turning out of the road,' especially for the purpose of refreshment at an inn, etc. Andrews, indeed, in his abridgement of Freund's Lexicon would draw a distinction founded upon the age of the writers, claiming the Middle voice for Plautus, the simple verb for Cicero. This particular distinction is unfounded, for Cicero uses both forms; and Plautus happens to have had occasion only for imperfect tenses, so that there is nothing in his pages that violates what we have said. On the other hand, it is true that the later writers yielded to the tendency which was beginning to banish all reflective verbs from the language. Thus we find *devertēre* in Tac. Hist. ii. 62, *deverteret* in Suet. Tib. 12. But for the writers of the older and better periods we have abundant proof of our position in the examples given by Forcellini\* and Andrews, as: Cato ap. Fest. v. *Prorsus*, 'deverti ad amicos suos';—Plautus, Mil. ii. 1. 56, 'devortitur'; ii. 2. 85, 'devortier'; iii. 1. 146, 'hospes devorti potest'; Pseud. ii. 2. 63, 'devortar' (so Ritschl, but the MSS. 'devortor'); iv. 2. 6, 'me devorti jusserat'; Stich. iv. 1. 29, 'devortor'; Poen. iii. 3. 60, 'devortatur';—Terent. Phorm. ii. 1. 82, 'devortar';—Cic. ad Att. iii. 7, 'devorterer' (the Med. MS. is said to have *divorterer*, while Orelli following Victorius gives *deverterem*); ad Att. x. 16. 5, 'deverterat' (so Med. MS., not *div.*); ad Att. x. 1. 1, 'deverti ad illum' (so again Med. MS., not *div.*); Div. i. 27. 57, 'devertisse'; dc Off. ii. 18. 64, 'devertisset'; p. Mil. 19. 51, 'devertit' (as an aorist); and

\* Forcellini writes *divert-*, but scholars are now with reason agreed in the preference of *devert-* in this sense.

again, 20. 54, 'devertit in villam Pompeii. Pompeium ut videret? Sciebat,' etc. ; p. Deiot. vi. 17, 'devertisses'; Phil. xiii. 6. 13, 'devertisse'; in Verr. ii. 1. 6, 'ad hospites meos deverti'; de Fin. v. 2, 'devertisse'; p. Font. 5, 'deverterentur';—Liv. xlii. 1, 'deverteretur.' Secondly, of digressions: Cic. Fam. xii. 25. 4, 'redeamus unde devertimus'; Liv. xxxv. 40, 'inde deverteram,' and xxxix. 53, 'a quibus devertit oratio.' Thirdly, of going out of the beaten track: Virg. Geo. iii. 293, 'devertitur'; Ov. A. A. ii. 425, 'ad medicas deverteris artes'; and Met. ix. 62, 'meas devertor ad artes.'

T. H. K.

TRANSACTIONS  
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June 23,

The BISHOP OF ST. DAVID'S in the Chair.

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The following Papers were read:—

I. "On certain instances of *Synkope*;" by the Rev. T. OSWALD COCKAYNE.  
 II. "On Metathesis;" by T. HEWITT KEY, Esq.

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I. "On certain instances of *Synkope*."

Our most recent elementary Greek grammars frequently set forth to learners certain roots or present tenses or themes which have no real existence, but are pure etymological speculations. Practically this method produces great inconvenience, for in addition to the task imposed on the young mind of committing to memory the phenomena exhibited to the eye, there is also a confusion to be continually unravelled, and the imaginary is to be kept distinct from the real. The mischief is, moreover, much aggravated when, as sometimes happens, these speculations are themselves unsound. It will be the object of this short paper to argue, in the first instance, the incorrectness of some traditional doctrines in this behalf, and then to proceed to some observations connected with the subject.

The most popular grammars of the present day follow their predecessors in inventing a present *βλάω* in order to form *βέβληκα*, the perfect of *βάλλω*. In the same manner *τέθνηκα* cannot be arrived at but by a metathesis, which gives *θνάω*.

Should any etymologist refuse to surrender his foregone judgment, that these words *θάνω*, *βλάω* were parts of the Greek language, he must of necessity concede that they are not components of the written language; and beyond the families of *βέβληκα*, *τέθνηκα*, there exists no trace of them whatever. By a similar retrospective erroneous process we find present *δμέω*, *κλάω*, for *δέμω*, *καλέω*, *κράω*, *πτέω*, *τμάω* and the like. These forms are pure fictions, and not only so, but prodigies. No such words as these ever were the basis of the tenses of the genuine verbs, and they should at once be struck out of every page of our Greek grammars.

The process by which *βέβληκα* was arrived at may be seen in a moment: *βάλλω*, *βαλῶ*, *βεβάληκα*, *βέβληκα*. And this is also true of the others: the present *θνήσκω* was thus obtained, *θάνω*, *θανίσκω*, *θνήσκω*, and the perfect *θάνω*, *θανῶ*, *τεθάνηκα*, *τέθνηκα*. Nor is this merely a neater method of reaching a given result: the true root in *βάλλω* runs through several languages, as *βέλος* in Greek, *ball*, *bullet*, etc. in English, *bulla*, *bullio*, etc. in Latin. The element *θav* appears in *θάνατος*, and is ascertained in it. These etyma, substantial and true ones, are acknowledged even by the manufacturers and dealers in the counterfeits *βλάω*, *θνάω*. In the same manner therefore—

*δάμνω*, *δαμῶ*, *δεδάμηκα*, *δέδμηκα*, *tame* ;  
*δέμω*, *δεμῶ*, *δεδέμηκα*, *δέδμηκα*, *build* ;  
*καλέω*, *καλήσω*, *κεκάληκα*, *κέκληκα*, *call* ;  
*κάμνω*, *καμῶ*, *κεκάμηκα*, *κέκμηκα*, *toil* ;  
*κεράω*, *κεράσω*, *κεκέρακα*, *κεκέραμαι*, *κέκραμαι*, *mix* ;  
*περάω*, *πιπεράσκω*, *πιπράσκω*, *sell* ;  
*περάω*, *περάσω*, *πεπέρακα*, *πέπρακα*, *sell* ;  
*τέμνω*, *τεμῶ*, *τετέμηκα*, *τέτμηκα*, *cut* ;

with some others. And here I mean only to trace in the way of discussion the proper process; not intending to attribute to the known Greek language the form *δάμνω*, but to presume that it did once contain it, as it contained in Homer's time *δάμνημι* (*δάμνησι στίχας ανδρῶν*, Θ. 390), as the Latin contains *domo* and the English *tame*. And I hold that we have no trace of *δμέω*.

In the present tense of ἔμολον this erroneous principle of metathesis has been carried so far as to produce a portentous word βλόω. The true method is, μόλω, μολώσκω, μλώσκω, μβλώσκω, βλώσκω; following the analogy of *mors*, *μοροτὸς*, *μροτὸς*, *μβροτὸς*, *βροτός*; and of ἡμβροτον for ἡμαρτον, *number from numerus*, etc.

It is the more strange that this easy road to the object should have been neglected, since Kühner, for instance, at § 178, the section next preceding these vicious doctrines about metathesis, gives several examples of synkope, as πέτομαι, πτήσομαι, ἐγείρω, ἡγρόμην, with at least eleven others quite beyond dispute.

We might have been inclined to expect that in words apparently derived from a root BAL, this syllable should have either its full sound, as in βάλλω, or at least some fullness of sound, as in βέλος, βολή. But first, I confine myself to saying that βέβληκα may be conveniently got from βάλλω, to the exclusion of βλάω. I do not maintain that the original root took that precise shape; although there is something of a presumption in its favour in the probability that it was onomatopoetic, and borrowed from the sound of the blow. Secondly, the word βέβληκα was not pronounced as we arrange the syllables; the first syllable was βέ-; it remained a short syllable: the next, as is the rule in the Oriental languages, gave every letter a full sound βλη, and thus the word in the form βέ-βληκα retained some trace of its original. To borrow an illustration as we go, the word above given will itself appear akin to βάλλω, if we pronounce it *blow*.

The consideration of these verbal forms having led us to assert the frequency of synkope in the formation of the Greek language, as of course it must occur in all languages, we may next pursue the subject into some instances found in the Homeric vocabulary. An example worth notice may be observed in the word δέγμενος. The grammarians from Buttman say that “δέχομαι is used for await. Thus also the third plural δέχαται and the plusquam perfectum as an imperfect ἐδέγμην. We have also ἐδεκτό, δέχθαι, as a synkopated aorist in the sense of take.” Not the slightest appearance of foun-

dation exists for this careful distinction of the parts of the verb into separate significations, *await* and *take*. Passow is still more microscopic, and follows up Buttman's minute observations with the remark that δέγμενος in the Iliad and Odyssey means *awaiting*, and in the Homeric hymns is found for *taking*. Thus he endeavours to discover a critical variation between the δέχθαι, *to take*, of the Iliad (καὶ ἀγλαὰ δέχθαι ἄποινα) and its own participle in the Hymns. The fact is, the verb under one or other form signified *accipere*, *expectare*, and *videri*: the first sense is most frequent, and in some forms, as πανδοκεντρία, *a hostess*, takes kappa: the second is claimed truly for the simple verb in Homer, and occurs in the compounds, as ἐκδέχεσθαι, ἀναδέξασθαι (e. g. Dion. Halik. III. § 6. § 17.), προσδέχεσθαι and προσδοκᾶν. How much the verb had adopted the sense of *look* may be seen by a passage in Iliad Θ. 338:—

ώς δ' ὅτε τίς τε κύων συὸς ἀγρίου ἡὲ λέοντος  
ἀπτηται κατόπισθε, ποσὶν ταχέεσσι διώκων,  
ἴσχιά τε γλουτούς τε Φελισσόμενόν τε δοκεύει

The third sense, *videri*, occurs in δοκέω and the impersonal δοκεῖ; answering to the other sense of *look*, as “he looks pale.” These senses then, so far from requiring a nice discrimination between infinitive and participle, extend throughout the verb.

To assert that ἐδέγμην is an aorist is also contrary to the principle that a verb wants only one aorist, which in this case is ἐδέξάμην, a form as frequent in Homer as might be expected, occurring in the Iliad and Odyssey forty times in the uncompounded verb alone: e. g. A. 111: Χρυσῆδος ἀγλᾶ' ἄποινα Οὐκ ἔθελον δέξασθαι.

Now to explain the phenomena exhibited in this verb, observe first the way in which K and M sounds enter into combination:—

τετάραγμαι, τετάραξαι, τετάρακται,  
τεταράγμεθον, τετάραχθον, τετάραχθον,  
τεταράγμεθα, τετάραχθε, τεταράχαται.

Here, as soon as a K comes before an M it changes into a G. Thus the synkopated ἔοικαμεν becomes, not ἔοικμεν, but ἔοι-

γμεν. Homer, to introduce δεχόμενος into his hexameters, must synkopate it; whence it changes into δέγμενος. This participle is a present, and used so continually. Thus Iliad, K. 123: 'Αλλ' ἐμέ τ' εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὄρμην. I. 190: Πάτροκλος δέ Φοι ολος ἐνάντιος ἡστο σιωπῆ Δέγμενος Αἰακλῆν ὅπότε λήξειεν ἀείδων. B. 792: δς Τρώων σκοπὸς ίζε ποδωκείησι πεποιθὼς Δέγμενος ὅπότε ναῦφιν ἀφορμηθεῖεν 'Αχαιοι. It is easy, after thus obtaining a present participle δέγμενος, to form the remaining portions on the same analogy, as κείμαι, κείσθαι, κείμενος:

δέγμαι, } δέξιο, δέχθαι, δέγμενος.  
δέγμην,

A similar synkopation partially occurs in οίμαι, λοῦμαι. But it may be added, that there is much appearance of an identity of termination having given origin to the separate paradigms of the present and of the perfect.

ταράττομαι—ταράττεσο—ταράττεο—ταράττου—  
τεταράκομαι, τετάρακμαι, τετάραγμαι,  
τεταράκ-εσο, τετάρακσο, τετάραξο.

So also of the infinitive. If the present were originally ταράττ-εθαι, the sigma being a collateral form as in τυπτόμεθα, poetic τυπτόμεσθα, we should have the parallel continued: ταράττεθαι, ταράττεσθαι, τεταράκ-εθαι, τεταράχθαι. Thus δέχθαι, δέξιο are the same words as δέχεσθαι, δέχου.

To proceed now to another example of synkope. Some of our grammarians have truly formed the Homeric ἐγρήγορθε from ἐγρήγορατε; against Thiersch, who, though he studied his author carefully, makes it a passive from ἐγρήγερμαι. They have also truly shown that κέκραγατε becomes κέκραχθε, and πεπόνθατε, πέποσθε, but have not treated of the imperative form κέκραχθι. To solve this imperative, we observe, that the old language and Homer favour the terminations in -μι. Thus Homer writes δάμνημι as above. In the imperative ἵληθι, κλίθι, κέκλιθι, and in the Attic, *drink* was πῖθι, *go* was ἵθι, and so on. The optative in the ordinary form τύπτοιμι belongs to verbs in μι; we have also παραφθαίησι, ἀγνοήσι, in Homer. The subjunctive in Homer frequently

takes the form *τύχωμι*, and the third singular is *ἔθέλησι*. (Thiersch, p. 300.) The commonest words make their infinitives like *τιθέναι*, as *εἰδέναι*, *φάναι*, *ἰέναι*, and all the perfects, as *τετυφέναι*. Homer also writes *φορῆναι* = *φορεῖν*: so likewise in the passive *τυφθῆναι*, *τυπῆναι*. The participle is not different, *τιθέσις* = *τιθέναι* and *τύπτων* = *τύπτονται*. Hence the original form of the imperative *τύπτε* was *τύπτεθι*, and we have by synkopation *ἀνάγεθι*, *ἀναχθι*; *ἀνωγέτω*, *ἀνώχθω*.

Probably Thiersch was anxious to explain *ἔγρηγόρθε* by the passive, because he saw a parallel form *ἔγρηγόρθαι*, which wore a strongly passive aspect. But it more likely was *ἔγρηγορέναι*, *ἔγρηγόρναι*, *ἔγρηγόρθαι*. To this is to be added a participle (Od. v. 6) *ἔγρηγορών*, and the parallel *κεκληγότες* (as Il. II. 430, etc.). These are only collateral modes of uttering *ἔγρηγορώς*, *κεκληγότες*, retaining the N which originally belonged to them. Thiersch (p. 289) has called *ἔγρηγορών* a present, and has classed it with reduplicated presents.

The second Paper was then read.

“On Metathesis;” by T. HEWITT KEY, Esq.

Few obstacles have been more efficacious in impeding the onward course of linguistic science than the inconsiderate use of the so-called figures of grammar or rhetoric. It would not be correct to pronounce judgment against the Greek words employed upon this service as being unqualified nuisances. So long as they are regarded as mere labels to give name to a collection of similar facts, they perform an ignoble, perhaps, but still useful part; but the evil grows into one of serious magnitude when they are accepted as philosophical explanations, and so close the path of inquiry. Still worse is it when, as not unfrequently happens, they give a false statement of the facts which are grouped under them. Thus the ugly word *paragoge* is perhaps never used but to reverse the genuine explanation. We are told for example that *mirarier* is deduced from *mirari* by the addition of a paragogic syllable, just as though the archaic form—for such is *mirarier*—had been formed from

that which succeeded it. Similarly, we often hear of *v paragogicum*, whereas the grammatical forms to which it is said to be attached were originally entitled to the letter so called, and thus the reversed term *apocope* should be called in aid to define the change of circumstances. A similar error prevails in the explanation of the Homeric phraseology. Proceeding from the pages of a grammar adapted for the peculiarities of the Attic writers, we are tempted to talk of *tmesis*\*, when we find a preposition in the Iliad standing apart from the verb; and thus, in careless forgetfulness of the direction in which the stream of time runs, we lose sight of the truth that the preposition and verb had not coalesced in the vocabulary of Homer as closely as was afterwards the case in the Greek of Xenophon. Hence *tmesis* is substituted for the very different term *synthesis*.

But while we would utterly banish from grammatical writings the unfortunate words *tmesis* and *paroge*, we should be willing to tolerate the term *metathesis*, provided the use of it were restrained within reasonable limits. Yet in the practice of philologists it is probably a party to more misdoings than any one of the hard words of which we are speaking. In works on etymology we constantly come across the use of this term to justify some inadmissible doctrine. To quote examples with the names of the writers would be invidious and unnecessary; but it is desirable to nail to the counter a few instances of derivations which offend under this head.

One writer would connect *nitor* and *reivouai*, where, over and above our present objection, there is the grave error that the guttural, which is proved to have belonged to *nitor* by its derivatives *nixus* and *pernix*, is left out of view.

Of *forma*, again, it is thought enough to say that it is formed by *metathesis* from the Greek *μορφη*, a word which in its own language stands without any satisfactory explanation, whereas the Latin *forma* may well be deduced from the Latin verb *fer-* by the addition of the familiar suffix *ma*, of which we

\* See Hermann 'de Emendanda Graeca Grammatica.'

have well-known examples in *fa-ma*, *spu-ma*, *squa(l)ma*, *fla(g)ma*; as also in *τιμη*, *τολμη*, *ακμη*. At the same time the signification of 'bearing,' 'carriage,' which our derivation implies, is in tolerable harmony with the idea of 'form.' Compare the word *habit* from *habeo*.

Another example is in the not unfrequent comparison of *vinco* and *νικω*, or, as one of these etymologists would write it, *νικαFω*. By tossing the several letters of this latter form in a bag, we might by good luck throw them out in the order **F I N K A Ω**, and then if we had courage to disregard the A, which would give a verb of the first conjugation, we should have the desired form *vinco*. Unfortunately for the theory, the initial *v* of the Greek verb is a very essential part of it, whereas the Latin readily dispenses with this liquid in the derived forms *vici*, *victus*, *victor*.

Writers of no ordinary repute speak of the Latin *et* as a metathetic variety of the Greek *τε*, to which there is the fatal objection that this enclitic of the Greek language has for its Latin representative a word which is also an enclitic, the particle *que*. A comparison between *τις* and *quis* will remove all scruple on this head.

We will not dwell upon such extreme cases as the derivation of the Latin *alapa*, 'a box on the ear,' from the Greek adjective *απαλη*, 'soft to the touch,' 'tender,' when *κολαφος*, both by form and meaning, makes out a better claim to our attention, especially backed as it is by the Latin *culpare*, which may well have denoted originally some physical form of reproof. But if the etymologies already quoted are unworthy of our assent, still less acceptable will be that which would make the Latin verb *vaco* an equivalent for a theoretic Greek verb *Φαχω*, formed by transposition from *χαFω*, by which is meant, it would seem, some earlier variety of *χαιω*.

Sober etymology will not hesitate we think to reject such strained applications of the term *metathesis*. But it will not be enough to protest against extreme instances of misapplication of the doctrine. Let us rather attempt to define with such strictness as we may, the limits within which it may be safely applied.

1. There can be little doubt that the combinations *ps* and *sp*, *ks* and *sk*, are often, indeed almost systematically, interchangeable. Of these varieties no language supplies more certain or more abundant examples than the Anglo-Saxon. Thus Grimm (D. G. i. pp. 251 & 267) gives us,—

väsp	vespa	wasp.
äpse	äspe	tremulus
häpse	häspe	sera
vlipa	vlisp	blaesus
cops	cosp	compes
asce	axe	cinis
äscjan	äxjan	poscere
frosc	frox	rana
fiscas	fixas	piscis
tusc	tux	dens maxillaris

So we have still 'a *whips* of straw' in Kent, where the ordinary term is 'a *whisp*.' Again, *Esk* and *Exe*, as the names of rivers, represent no doubt the same word; while the classical languages supply several pairs, as *Φίξος* and *viscus*, 'the mistletoe'; *misceo* and *mixtus*, 'mix'; *εξ* and *εσχατος*.

With this class we might include the interchange of  $\sigma\delta$  and  $\zeta$  in so many Greek verbs, if we could depend on the ordinary doctrine that the Greek  $\zeta$  had the pronunciation of  $\delta\sigma$ .

2. There are occasional examples of the liquid *r* and perhaps *l* changing their places. Thus we can scarcely separate the French *tremper* from the Latin *temperare*, or *frange* (our *fringe*) from *fimbria* (i. e. *frimbia*); for *bia* would readily pass into *ge*, as in *rabies*, *rage*; *Vidubia* (not *Vidugia* with D'Anville), *Vouge*; *rubea*, *rouge*; *Dibio*, *Dijon*; *gobio*, *goujon*. Again, the ancient Greek *ταφρος*, 'a ditch,' appears to have for its modern equivalent in the same country *τραφος*; so also the same town of Italy appears at one time as *Crotona* or *Cortona*, at another as *Cotrone*. For *l* we with much hesitation quote the received example of *οχλος*, *volgus*, and our own *folk*. If the alleged Aeolic *ολχος* and Cretan *πολχος* really existed, the doctrine seems certain. Yet even then the Greek word is without a satisfactory origin at home, while the Latin *volg-us* may safely be regarded as a derivative from *volv-ere* (Ital.

*volg-ere*); for the notion of something promiscuous, such as is produced by the process of thorough stirring, is exactly what the Latin substantive denotes.

3. There are cases of what we may perhaps be allowed to call simulated metathesis. What we mean will be best explained by examples. It is well known that the sounds *p* and *k* are often interchangeable both between kindred languages and in the different dialects of the same language; thus we have the familiar examples *έπομαι* and *sequor*, *πεμπτος* and *quintus* (anc. *quinctus*), *ἵππος* and *equus*, *πεπτος* and *coctus*, and *vice* *vérsd*, *λυκος* and *lupus*. So also in Latin we find *coquus* and *popina*, *columba* and *palumbes*, *ipse* and *ixe* (Suet. Aug. c. 88), *spatula* (from *spatha*) and *scapula* (a blade).

Again, *r* and *l* being perhaps above all other letters liable to interchange, it was no very strange matter that the Latin *miraculum* should commence in Spanish with the syllable *mil*; but as the Latin noun in its final portion already possessed an *l*, the change of the *r* of *miraculum* to an *l* in Spanish received an easy compensation in the change of the second liquid in the other direction from *l* to *r*, and hence *milagro*.

Under these circumstances there is nothing to shock the mind when it finds that *σκεπτομαι* and *σκοπεω* have for their Latin equivalent such a form as *specio*, where the interchange of a *κ* and *p* in the beginning is balanced by an interchange of *π* and *c* after the vowel. Yet it would be wrong to call this a metathesis\*.

A similar case occurs in a pair of words already considered. An initial *μ* in Greek may well correspond to an initial *f* in Latin, both being labials, as seen in the words *μυρμηκ-* and *formica*. Hence we may assent to the doctrine that the initial syllables of *μορ-φη* and *for-ma* are substantially identical. On

\* The writer was once present when a child of some two or three years of age was surprised to see on a drawing-room table the to him unusual sight of two teapots, one for making green, the other for black tea. In his attempt to exclaim, 'what, two teapots!' his tongue passed through all the permutations of the consonants *t* and *p*, taken four together, *poo peatpots*, *too peatops*, &c. The errors of children in their early attempts at speech might be usefully recorded for philological science.

the same principle the suffixes  $\phi\eta$  and  $ma$  may also be the representatives each of the other; yet admitting this, we do not admit that there has been a metathesis between the two words. At the same time it is true that the exchange of  $\mu$  and  $f$  in the first part facilitated, or rather rendered necessary, the converse change of  $\phi$  and  $m$  in the second part. Another instance of a similar variety occurs in the Greek *Kαρχηδων* and the Latin *Karthago*, the exchange of the aspirates  $\chi$  and  $\theta$  in the first part having led to the counterbalancing exchange of the medials  $\delta$  and  $g$  in the next syllable.

4. There is some approach to a metathesis in the cases where an aspirate oscillates between two parts of a word, as  $\theta\rhoι\xi\tau\rhoιχος$ ,  $\theta\alphaππω\tau\alphaφος$ ,  $\epsilon\chiω$  and  $\epsilon\xiω$ , *Халκηδων* and *Καλχηδων*.

Thus we would limit the strict metathesis to the four cases of *s*, *h*, rarely *r*, and still more rarely *l*, of which letters it may be observed that *s* has the most intimate relations with both *h* and *r*, while *r* again is no less closely connected with *l*.

It may appear strange that we have spoken of metathesis as rarely occurring with the two liquids *r* and *l*; whereas it is commonly taught, that of all the letters in the alphabet these are the two most subject to the influence of the principle. The explanation of this discrepancy lies in the distinction we would draw between true and apparent metathesis. In the numerous instances that could be quoted to disprove our assertion, we should contend that compression had taken place, and that in different directions. When *θapros*, for example, and *θrasos* are brought forward as instances of metathesis, our reply would be that they both represent an older trisyllabic form, *θaprasos*, where we have three elements united; first a stem *θap*, corresponding to our own verb *dare*, in obedience to the usual law of letter-change which subsists between the two languages, as seen in *θuryatēr-* and *daughter*, *θηρ-* and *deer*; secondly, in the letters *as* we have a suffix attached to verbs, much as in *τapasσω*, or *θrasσω*, *aiθ-υσσ-ω*, *op-υσσω*; lastly, the familiar neuter suffix of nouns, seen also in *γενος*, *νεμος*, &c.

*Burn*, *bright*, *brand* again are from a simple *bur*, seen in

the Latin *com-bur-o* and substantive *bustum*, so that *burn* is a compression from a fuller *bur-en* or *bur-on*, in which we have a suffix which virtually exists in *op-en*, *reck-on*, *μανθαν-*, *λαμβαν-*, *stern-*, *cern-*, *sperm-* and *pōn-* (i. e. *posn-*). On the other hand, *bright* and *brand* have lost the vowel which preceded the liquid.

Among the verbs just quoted we have an example which will be found perhaps well adapted to throw light on the inquiry. *Sterno* has been classed by the grammarians with a perfect *stravi*, participle *stratum*. Now these two words seem to us to have been formed, not from *stern-*, nor from our assumed base *ster-*, but from a secondary verb *strag-* for *ster-ag*. From such verb we would deduce the feminine substantive *strag-e-s*, with the same suffix which enters into *fid-e-s*, *speci-e-s*, *faci-e-s*. The *g* which we claim for the alleged verb *strag*, has disappeared it is true from the noun *stramentum*, but precisely in the same way has the same consonant disappeared from *examen*, *examinare*, *contaminare*, *flama* (i.e. *flagma*), all of which have the same combination of consonants. We ourselves take the same liberty in pronouncing the word *phlegm*, and it was probably in this way that the Greek words *πρᾶγμα* (Ionic *πρῆγμα*\*) acquired a circumflex accent, which is scarcely entitled to a place where more than one (pro-

\* It is said sometimes that the circumflex is required for these words, because the stem vowel of *πρᾶσσω* was in its own nature long. This latter assertion is questionable. The same would probably be said of the stem vowel of *πλησσω*; and yet the orator *επλαγῆν* shows that the original vowel was short. What has been said above of the combination *γμ* representing in this spoken language but a single consonant has its parallel perhaps in *πλησσω*, and other words which present *σσ*. Alphabets are confessedly very imperfect; and we cannot help thinking that this combination *σσ* is a clumsy mode of denoting what we, with equal clumsiness, write *sh*, and the Poles *sz*. In this way *πλησσω* may have terminated its first syllable with the *η*. A connection of sound between *sh* and the *γ* of *πλῆγμ* is very intelligible, and indeed not unlike the double power of our own *g*. In *μᾶλλον* the double *λ* had probably the sound of a *y*, as in French, and indeed theory would have given us *μαλα*, *μαλιον*, *μαλιστα*. Comp. also the Spanish name *Mallorca*, as standing beside the ordinary form *Majorca*.

nounced) consonant follows the vowel\*. We find an additional argument for claiming a *g* as due to *strag*, in the mode of writing our own words *strew* and *straw*, for a final *w* in English generally, if not invariably, corresponds to a *g* or *k* in other languages.

Let us next take a word of our own language which has a common termination with *strew*, viz. the verb *brew*. This may be held to be the equivalent of the Latin *ferv-* 'boil,' so that the older forms may be set down as *ber-ew*, *fer-ev*. As the Latin *f* is very commonly represented by a *θ* in Greek, we find the simple verb in the *θερ-*, whence *θερ-μο-* 'hot,' *θερ-εσ-* 'summer.' *Ferv-* again may be compared, as regards its last letter, with the Latin *vol-v-*, which has for its English representative the uncompressed disyllabic *wall-ow*.

Nay we would contend that the suffix *ow* of *wallow* and *ew* of *brew* are in origin identical, and would account for the difference of vowel on that principle of assimilation by which vowels in adjoining syllables are brought more or less to a common type\*. Probably this very fact has had its influence in establishing the doctrine of metathesis in such words. When it is commonly found that in the alleged cases of metathetic forms the liquid is attended by the same vowel, now before it, now after it, there is some excuse for the theory that the vowel and liquid have been amusing themselves with a game of leap-frog. Thus *gars* and *grass* are varieties of the same word in the old and modern English, and seem to suggest such a change; but to us they imply a disyllabic *gar-ass*, where the identity of the vowels may be explained by adaptation, no matter for our present object whether it be the initial or the second vowel that has been modified for the purpose. The Latin also has *germen* and *gramen*. Of these we would deduce *germen* from a simple verb *ger-*, the latter *gramen* from a secondary verb *grag-* or *grac-* for *ger-ag-* or *ger-ac-*, corresponding to our English verb *grow*, itself from *ger-ow* or *gar-ow*. The existence of a secondary Latin verb *grag-* or *grac-* is confirmed by the derived adjective *grac-ilis* 'growing fast,' 'lanky,' for the adjective can claim for its

\* See Paper on the Assimilation of Vowels.—Proceedings, vol. vi.

suffix only the letters *ili*-, as may be seen in the comparison of *ut-ili*-, *frag-ili*-, *doc-ili*-. In the Latin *tollo* we would put down for the verbal stem only the three letters *tol*, but the adjective *ταλ-ας* has modified the vowel to suit the suffix; and the forms *τλημι*, *τλητος*, as also the Latin *latus* (for *tlatuS*), also imply the existence of a disyllabic verb *ταλ-α-*. In the Latin *pro* and Greek *προ* we have probably a compression of the disyllabic *por-ro*, which still exists in the Latin language, while the simple *por* enters into *porrigere*, *polliceri*, &c. So we too have both the syllable *for* (= *por*) and the derivative *from* (= *for-om*), afterwards reduced to *fro* \*.

We have spoken above of the inaccuracy which prevails in treating *stravi* as the perfect of *sterno*. We have a parallel case in *tero*, *trivi*, *tritum*, where the present has the true root, and the other forms are deduced, we think, from a form *trib-* for *ter-ib*, the *b* of which has passed away from the perfect and participle, much as in *jubeo*, *jussi*, *jussum*. The Greek, it may be observed, has preserved the correct form of the secondary verb in the stem *τριβ-*, whence in the imperfect tenses *τριβ-*.

Here it may be useful to note certain statements, which are far from unfrequent, in speaking of these alleged cases of metathesis. We are told, for example, that *στρωννυμι* has a long vowel because of the transposition from the other form *στροννυμι*, as though the removal of the first vowel led to a lengthening of the second, which is in some measure to invert cause and effect; for the correct version, as it seems to us, is, not that the suppression of the first vowel leads to the length of the second, but that the length of the second causes the suppression of the first. Indeed in the present instance it seems wrong to treat *στροννυμι* and *στρωννυμι* as identical, for the latter contains a suffix which is foreign to the other. In *στροννυμι* we have three elements combined; in *στρωννυμι*, i.e. *στροννυμι*, there are four. In the form *στρωννυμι* we

\* One of the most instructive words we can find is the English *through* beside the German *durch*, which the lovers of metathesis would be disposed to put forward triumphantly; yet our own *thorough* and *thorough-fare* present the full form, and in Grimm (D.G. iii. p. 261) it will be seen that there once existed a monosyllabic preposition *dur*.

would explain the *ω* as implying that the first *v* was not pronounced, and in saying this we mean to apply the same explanation to *ρων-νυμι*, *χρων-νυμι*, &c., as also to the silent *v* in *Κωνσταντίνος*, *κηνσωρ*, *consul*, *totiens*, *infans*.

That such compression as we are speaking of is especially apt to take place in the neighbourhood of liquids \*, we are of course fully prepared to admit; and in estimating the tendency it is well to keep in view the natural order of the liquids, viz. *r*, *l*, *n*, *m*, as proceeding from the throat towards the lips, for this order affords a measure of the tendency, which is the strongest with *r*, and becomes weaker and weaker till with *m* it is of great rarity, yet not without example, as in *τμησις* and *δμως*. It is perhaps on account of this ready habit of compression that some languages at times omit all symbol of a vowel in connection with the liquids *r* and *l*. By writing *brd* we employ an orthography equally adapted for the designation of *bird* and *brid*, and so well suited for the purposes of varying dialects. Thus in Bohemian the eye comes across many words which appear to have no vowel, but the presence of an *r* or *l* in such words involves a vowel.

Something similar occurs in the written Sanscrit language, and has led to the strange doctrine that *r* in that alphabet is a vowel. Thus *म्* is said to be a root, which it is the habit to pronounce *mri*, for which, however, it would perhaps be more correct to substitute *mir* or *mor*.

If the views put forth in this paper be correct, philologists may be stimulated to a more careful analysis of words, and they will perhaps not very rarely find what they have accepted as primitives, to be of secondary formation. Thus *bring*, Germ.

\* Thus in Polish and Russian we have the following varieties of form. (See Dombrowsky.)

POLISH.	RUSSIAN.
glod	golod . . . . . hunger.
glos	golos . . . . . voice.
klos	kolos . . . . . ear of corn.
sloma	soloma . . . . . straw.
grod	gorod . . . . . city.
prog	porog . . . . . threshold.
broda	boroda . . . . . beard.

*bring-en*, is but a derivative of *ber* (*bear*), with a suffix, such as *ag*, added to it; whence the German perfect *brach-te*; and the Latin participle *fretus* 'borne up,' 'supported by,' 'relying on,' is probably deduced from a secondary Latin verb, *fer-eg-* = our theoretic *ber-ag-*. To the verb *know* (Lat. *gnō-*) we have already drawn attention, as a corruption of *kon-ow* or *ken-ow*, from our simple verb *con* or *ken*. Hence, while the Latin (*g)no-men* and the German *na-men* flow from the secondary verb, the Greek *ονοματ-* is perhaps for *γον-ο-ματ*, so that the interposed vowel serves only the purpose of a connecting element to unite the verbal base *gon-* (= our *con*) and the well-known suffix *mat*. *Agnitus* again, and *cognitus*, as we have before observed, stand for *ad-gon-i-tus* and *co-gon-i-tus*, and so are incorrectly stated to be participles to *agnosco* and *cognosco*, which would have been *agnotus* and *cognotus*.

It may be as well, before laying down the pen, to make a few remarks in defence of the theory so often repeated in this paper, that secondary verbs were formed with some such suffix as *ag*. We have put forward *stray* from *ster* 'strew,' *grag* from a supposed *ger* 'grow,' *brag* (whence *bring*) from a simple *ber* or *bear*, *genag* or *genog* from *gen* = our *ken*. Now in the Manx variety of the Celtic every verb is assumed to have what is called a *modus consuetudinalis*, formed from the simple verb by the addition of the syllable *agh*. Thus from *moyll* 'praise,' *moyllagh mee* 'I habitually praise'; so *vaik-agh mee* 'I habitually see.' It was from observing the Manx verb *be-agh* 'habitually be,'—hence 'live,'—that the writer in a former paper explained the form *vī-v*, *vixi*, and substantive *victus* of the Latin. The verbs *fruor*, *struo*, like the Greek *αιθυσσω*, *ορυσσω*, *βρυχω*, &c., seem also to contain the same suffix virtually in the form *ug*, *uc*, or *vx*. Again, the Latin *fug-* has in all probability lost an *l*, the presence of which would bring it into keeping with our own *fly*, *flee*, *flight*, and the German *fiehen*, *flucht*; and then the *f* might be regarded as a compression of *vol-*, as seen in *vol-u-cris*, *volare*. The Latin *trah-o*, *traxi*, is also open to suspicion; and we have our eye on many other suspected words, but we stop, as this is a digression from the main object of the Paper.

## TRANSACTIONS

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November 10,

HENSLEIGH WEDGWOOD, Esq. in the Chair.

Sir GEORGE GREY, Bart., the Governor of the Cape of Good Hope; the Rev. E. J. SELWYN, A.M., Cantab., Head Master of Blackheath Proprietary School; and the Rev. J. PEROWNE, M.A., Fellow of Corpus Christi College, Cambridge, and one of the Chaplains of King's College, London, were elected Members of the Society.

The following papers were read:—

I. "On Pragmatized Legends in History." By HENRY MALDEN, M.A., Professor of Greek in University College, London.

II. "A few Payagwá Words, and some Account of the Payagwás;" by CHARLES BLACHFORD MANSFIELD, Esq., M.A., Clare Hall, Cambridge; with Remarks by ROBERT GORDON LATHAM, M.D.

I. "On Pragmatized Legends in History."

The paper which I am about to present to the Society was written many years ago. I believe that it has lain in a portfolio for a period just the double of that during which Horace advises poets to reserve their works. I feel therefore that some apology and explanation is necessary, when I venture to submit to the Philological Society a composition which was not written for our Transactions, but is in fact older than the Society itself; and which, moreover, instead of being of the grave and

serious character that befits the lucubrations of a learned body, partakes rather of the nature of *à jeu d'esprit*. I plead as my excuse the authority of our Secretaries, who were aware of the existence of this paper, and requested me to communicate it to the Society; and with regard to the character of the communication, although it is somewhat burlesque in form, I trust that it will suggest reflections upon one of the most curious and interesting of philological questions.

At the time which I have mentioned I was a member of a small private society in University College, which bore the same name as our own, and was devoted to similar researches. I had undertaken to write for the society an essay upon the mode in which the later historical writers of Greece endeavoured to throw the early poetical legends into the form of matter of fact history; a process which German philologists describe by the term '*pragmatizing*'; and also upon the further questions, whether the poetical legends and popular traditions might be regarded as involving any portion of historical truth, and whether any true history could be extracted from them. I had been thinking of these subjects, and went to bed, and passed a sleepless night of fever, which was the beginning of a serious and long illness. In this restless state I could not confine my thoughts to any argumentative examination of the subject which was before my mind. My reasoning powers were in abeyance: but my imagination was active; and whether I would or not, I amused myself with

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Αποσπασμάτια  
τοῦ ὀγδόου βιβλίου  
τοῦ Διοδώρου  
περὶ τῆς Βρεταννίας καὶ τῶν ἀποικιῶν.

α. 'Ως Βρέταννος, Διὸς καὶ Χρώμης υἱὸς ὁν, φκισε τὴν νῆσον.  
"Ενοι δὲ φασὶν αὐτόχθον' εἴναι τὸν Βρέταννον, τὴν δὲ  
Χρώμην θυγατέρα αὐτοῦ.  
β. ὡς Βρέταννος' Ρωμαῖον ἐπὶ ξενίᾳ ἐδέξατο· παραμένειν δέ οἱ  
ὡς συμμαχήσοντα οὐκ ἔπεισε.

fancying what shape the stories of English history would have taken, if they had been handed down for centuries only by popular tradition, and had passed into the poetical form which popular belief gives to its legends, and then had been reduced by some unimaginative Diodorus or Dionysius into the semblance of an historical narrative. In the morning I wrote down the product of my waking dreams. They had presented themselves to me in Greek, and I had moulded them into a shape which is something intermediate between the tables of contents which are prefixed to the extant books of Diodorus, and the extracts from the lost books which have been preserved to us by the industry of some compiler of a commonplace book “*De Virtutibus et Vitiis*.” My notices are generally more full than the tables of contents, but less ample than some of the *Excerpta*.

As I cannot expect even a learned society to listen to some pages of Greek, I have endeavoured to translate my own history. But here I have encountered a difficulty. I hardly knew how to deal with the proper names of the personages whom I had created. They would sound best, and have the most historical air, in Greek: but the Greek names would lose their significance in an English narrative. I have therefore thought it best to return to the plain English which suggested them: though I am conscious that nothing short of the genius of a Bunyan could make beings with such plain English appellatives seem like living persons.

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FRAGMENTS  
FROM THE EIGHTH BOOK OF DIODORUS; CONCERNING BRITAIN  
AND HER COLONIES.

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1. How **BRITON**, son of **JUPITER** and **PAINT**, peopled the island.  
But some say that **BRITON** was indigenous, and **PAINT** his daughter.
2. How **BRITON** received **ROMAN** as his guest, but could not persuade him to remain with him to fight his battles.

γ'. ὡς Λεύκιππος, Ποσειδώνος υἱὸς καὶ Σαξοῦς νύμφης τυνός,  
θυγατέρα γῆμας τοῦ Βρετάννου, διεδέξατο τὴν βασιλείαν  
διθεν καὶ οἱ πολῖται προστηρούθησαν Σάξονες.

δ' ὡς Πάπας, τὰ ἵερὰ βίᾳ εἰσελθὼν, ἔαυτὸν ἀπηκασμένον ἔστη-  
σεν ἐν πᾶσιν.

ε'. παρεκβαίνει τῆς μεθόδου ὁ συγγραφεὺς, περὶ τῶν Μεμνο-  
νιδῶν διηγησόμενος.

ὡς οἱ Μεμνονίδαι, οἱ τῆς "Εω ἡσαν ἀπόγονοι, τῶν καλῶν  
γυναικῶν ἔρασταὶ ὄντες ἐν τοῖς μάλιστα, Ἰβηρίαν ἤρπα-  
σαν, καλλίστην οὖσαν τῶν τότε πάρθενον. "Τοτερον δὲ  
καὶ τὴν Γαλάτειαν, Γαλάτου θυγατέρα, ἀρπάσαι βουλό-  
μενοι, μεγάλῳ στρατεύματι εἰς τὴν γῆν εἰσέβαλον. "Ην  
δέ τις ἀνὴρ, Γαλάτου υἱὸς νόθος, δις δὴ τὴν σιδηρείαν  
ἡσκει μάλιστα, καὶ τῇ χειρὶ πάνυ δυνατὸς ἦν. Οὗτος ὁ  
ἀνὴρ, αὐτός τε μόνος ὁν, καὶ σφύρᾳ σιδηρευτικῇ μόνον  
ἀπλισμένος, πᾶσαν τὴν στρατιὰν τῶν Μεμνονίδῶν διέρρηξε  
καὶ εἰς φυγὴν ὥρμησεν. "Αλλοι δὲ φασὶν αὐτὸν τὸ στρα-  
τόπεδον ὑπὸ νύκτα διελθεῖν, οἷνῳ καὶ ὑπνῳ βεβαρη-  
μένων τῶν Μεμνονίδῶν, καὶ πάντων ἔξῆς τὰς κεφαλὰς τῇ  
σφύρᾳ συναράξαι· διὸ καὶ ἀληθέστερον εἶναι δοκεῖ.

ζ'. ὡς 'Ρόλλων, Βορέα υἱὸς, ἐκ τῆς νήσου τῶν Τπερβορέων  
πλεύσας καὶ ληστικῶς περινοστήσας, τέλος δὴ Νευστρίαν,  
Γαλατείας ἀδελφὴν, ἀρπάσας φέρετο· ὑστερον δὲ, δώροις  
πεισθεὶς, εἰς τὸν πατρῶν οἴκον καταγαγὼν, ἐκεὶ ἐπὶ  
γάμῳ συνφέκει· ἔξ οὐς καὶ Βορεάδην ἐγένησεν υἱὸν.

η'. ὡς ὁ Βορεάδης εἰς τὴν Βρεταννίαν διέβη, καὶ Λευκίππου μὲν  
νεωστὶ δόλῳ ἀναιρεθέντος, μετεώρων δὲ ὄντων τῶν πραγ-  
μάτων, τὴν βασιλείαν ἀδίκως τε καὶ οὐκ ἀμαχεὶ περιε-  
ποιήσατο· οὐ διὶ βασιλεύειν ἀρχομένου, ἔξαισιόν τι σημεῖον  
γίγνεται· Βορέας ἄνεμος πνέυσας πάνυ λαμπρὸς πάντα  
τὰ τέρματα τὰ ἀνὰ τοὺς ἀγροὺς κατέστρωσεν, ὡς δὴ κα-  
ταμαρτυρῶν τοῦ ἀπογόνου, ὅτι τὴν ἀνομίαν αὐτοῦ οὐκ  
ἐπαινοίη.

3. How **WHITEHORSE**, son of **NEPTUNE** and a certain nymph **SAXO**, married a daughter of **BRITON** and succeeded him in the kingdom; whence also his people were called **SAXONS**.
4. How **POPE** forced his way into the temples, and set up an image of himself in all of them.
5. The historian digresses from the regular course of his narrative, to give an account of the **MEMNONIDÆ**, or Children of the Dawn. How the **MEMNONIDÆ**, who were the descendants of the Dawn, being ardent lovers of beautiful women, carried away **IBERIA**, who was the most beautiful of the maidens of that time: and afterwards wishing to carry off also **GALATEA**, the daughter of **GAUL**, they invaded the country with a great army. But there was a certain man, a bastard son of **GAUL**, who practised very much working in iron, and was very strong in the arm. This man, alone by himself, and armed only with a blacksmith's hammer, broke through the whole army of the **MEMNONIDÆ**, and put them to flight. But others say, that he went through the camp by night, when the **MEMNONIDÆ** were overcome by wine and sleep, and smashed the heads of them all, one after the other, with his hammer: and this indeed seems to be the more true account.
6. How **ROLLO**, son of **NORTHWIND**, sailed from the island of the Hyperboreans, and after wandering about in a piratical manner, at last carried off **NEUSTRIA**, the sister of **GALATEA**; but afterwards he was induced by gifts to bring her back to her father's house, and lived with her there as his wife, and begat a son **NORMAN**.
7. How **NORMAN** crossed over into Britain; and as **WHITEHORSE** had been recently slain by treachery, and affairs were in confusion, he obtained the kingdom, unjustly, and not without a contest. And at the beginning of his reign an extraordinary prodigy happened. The north wind blew very violently, and threw down all the boundary marks in the fields, as if the wind bore testimony against his descendant, that he did not approve his lawless conduct.

η'. ὡς Βορεάδης, Λευκίππου θυγατρὶ βίᾳ συμμιγεῖς, υἱὸν ἐγένησε Κώδωνα, δις καὶ Πυροκαλύπτης, καὶ θυγατέρα Τλονόμην.

θ'. ὡς Βορεάδης, περὶ ἀρετῆς πρὸς τοὺς Μεμνονίδας ἀγωνιζόμενος, λέοντα ταῖς χερσὶ μόνον κατέκτεινε, καὶ τὴν καρδίαν ἔξελκύσας κατέφαγεν.

ι'. ὡς Σπαρτόθαλλος, Βορεάδου ἀδελφὸς ὅν, διεδέξατο τὴν βασιλείαν. Ἐνιοὶ δὲ φασὶ Σπαρτόθαλλον εἶναι τὸν ἀποκτείναντα τὸν λέοντα.

ια'. ὡς Σπαρτοθάλλου υἱὸς νήπιος, Ἀμοιρόγεως ἐπίκλησιν καλούμενος, ὑπὸ Μεγαδιφθέρου, γηγενοῦς τινὸς δύτος, διωχθεὶς, ἀτε ἐν μεγάλῳ δείματι γενόμενος, εἰς τὴν θάλασσαν καταδραμὼν ἡφανίσθη.

ιβ'. Τούτου τοῦ Μεγαδιφθέρου, ὅπωςδήποτε ἀποθανόντος, τὸ δέρμα ἐκδείραντες οἱ ἔχθροι διφθέραν ἐποίησαν ὅθεν καὶ τὸ δνομα· μεγάλῃ γὰρ ἦν, ὡς γύγαντος δύτος τοῦ δέρματος. Αὕτη δὲ ἡ διφθέρα ἐν τοῖς βασιλείοις παρετηρεῖτο, καὶ δύναμιν εἶχεν ἀποστρέφειν κεραυνούς τε καὶ πρηστῆρας, καὶ πρὸς ἄλλ' ἄττα τῶν μετέώρων χρήσιμος ἦν. Ἐνιοὶ δὲ φασὶ τῷ γύγαντι δνομα εἶναι Εὔνομον.

ιγ'. ὡς ἐκ τῶν αἰδοίων παρθένου τινὸς ἐρπετῶν ἀπειρόν τι πλῆθος ἔξεζεσεν ἀναιρεθέντος δὲ τοῦ πατρὸς τῆς παιδίσκης, κατέπιεν ἡ γῆ τὰ ἐρπετὰ, καὶ ἐπαύσθη γυγνόμενα.

ιδ'. ὡς πρὸς τὸν Πάπαν πόλεμος ἐπολεμέστο πολὺν χρόνον. Ἀτοπον δὲ τὸ γένος τοῦ πολέμου πυρσοῖς γὰρ τὰ πλεῦστα ἐμάχοντο. Καταστάντος δὲ τοῦ πολέμου τούτου, δόξα τις ψευδῆς, ὅπωςδήποτε ἐγγενομένη, παρέστη τῷ βασιλεῖ, ὥστε καὶ αὐτὸν πιστεύειν, καὶ τοὺς ἀμφ' ἑαυτὸν διδάσκειν, ὅτι τὸν Πάπαν καταπεπωκὼς εἴη, καὶ ἐν τῇ γαστρὶ ἥδη κατέχει· καὶ πάνυ πολλοῖς πιστὰ ἐδόκει λέγειν.

ιε'. Πάπα δὲ πέρι πολλὰ καὶ ἄλλα μυθολογεῖται. Λέγεται γὰρ, ὡς ἥδη πάνυ γέρων ὁν, ὑπὸ γοήτων τινῶν κατεπασθεὶς, γυνὴ ἀνεφάνη· γυνὴ δὲ γενομένη ἐπορνέυετο ὡς

8. How **NORMAN** forced a daughter of **WHITEHORSE**, and begat a son **BELL**, who was also called **CURFEW**, and a daughter **FORESTLAW**.
9. How **NORMAN**, in a contest of valour with the **MEMNONIDÆ** killed a lion with his bare hands, and plucked out his heart, and ate it.
10. How **PLANTAGENET**, the brother of **NORMAN**, succeeded to the kingdom. But some say that it was **PLANTAGENET** that killed the lion.
11. How a young son of **PLANTAGENET**, surnamed **Lackland**, was pursued by a certain earth-born giant named **GREAT-CHARTER**; and in his great terror ran down into the sea, and was drowned.
12. After this **GREATCHARTER** had in some way come by his death, his enemies flayed off his skin, and made it into parchment: whence also his name: for the parchment was of great size, inasmuch as the skin was the skin of a giant. This parchment was kept in the king's palace, and had the power of averting thunderstorms and water-spouts, and was serviceable with regard to certain other atmospheric phænomena. But some say that the giant's name was **GOODLAW**.
13. How from a certain maiden an infinite multitude of reptiles swarmed forth: but when the father of the damsel was slain, the earth swallowed up the reptiles, and their further production was stopped.
14. How war was carried on for a long time against **POPE**, but the mode of warfare was strange; for they fought for the most part with torches. But after this war commenced, a peculiar delusion, whatever was its origin, took possession of the king's mind, so that he himself believed, and professed to those about him, that he had swallowed **POPE**, and had him in his belly: and very many believed what he said.
15. But many other fables are told about **POPE**. For it is said, that when he was now very old, he was enchanted by certain magicians, and was turned into a woman;

μάλιστα, ἐσθῆτα φουνικῆν ἀεὶ ἡμφιεσμένη. Ἀναισχύντως δὲ καταπορνευθεῖσα εἰς ἄλλο γένος μετέβη. Αὐτὸς γάρ, εἴτε κατεπασθεῖσα εἴτε καταγοητευθεῖσα, ἐξ ἀνθρώπου θηρίον ἐγένετο, φὸς δὴ Χίμαιρα δνομα, τὴν οὔραν ἀεὶ ἐμπύρων ἔχον· Βρέτανον δὲ νεώτερον τινὰ τῇ ἐμπύρῳ οὔρᾳ καταπλῆξαι ὠρέχθη, ἐξίκετο δὲ οὐ. Ταῦτα δὲ οὐ τῆς ἀληθευούσης ἴστορίας.

ι<sup>5</sup>. ὡς Καθαρεὺς ὑπὸ τῶν θεῶν ἐμάγη, καὶ σφαγιασθέντος τοῦ βασιλέως τῷ αἷματι ἐκάθηρεν ἑαυτόν τε καὶ τὴν πόλιν.

ι<sup>5</sup>. ὡς ἐξαπολωλότος τοῦ βασιλικοῦ γένους βασιλεὺς αὐτοῖς ἐκ δρυὸς, ὡς φασὶν, ἐγένετο.

ι<sup>7</sup>. ὡς ὁ διαδεξάμενος τὴν βασιλείαν (ἔνιοι δὲ λέγουσιν, ὅτι ὁ τοῦ προτέρου ἀδελφός· πῶς δὲ ἀδελφὸς τοῦ ἐκ δρυὸς γενομένου;) τοὺς ἔπτα τῶν ἔπτα ἀστέρων ἵερέας ἐν φυλακῇ κατέκλεισε, διότι εἰς τὸν νεῶν εἰσιόντα οὐκ εἴων. Οἱ δὲ ἵερεις κατακλεισθέντες μείζονες ἑαυτῶν ἐγένοντο, ὥστε καὶ τέλος οὐδὲ τὰ τείχη τοῦ δεσμωτηρίου ἵκανὰ ἦν κατέχειν αὐτούς· ὁ δὲ βασιλεὺς ἐκπλαγεὶς τῷ τέρατι ἔφυγε· καὶ οἱ μὲν δυνατοὶ βασιλέα ἀντ' αὐτοῦ ἐστήσαντο Περιπέτην, οἱ δὲ ἵερεις ἐπόθουν τὸν ἄνδρα δὶ οὐ μείζονες ἑαυτῶν ἐγένοντο.

ι<sup>8</sup>. ὡς ὁ τοῦ φυγόντος παῖς, ἐκτεθεὶς μὲν βρέφος ὅν ἐν ἀγγείῳ τινὶ χαλκῷ, ὑπὸ δὲ βατράχων (ὡς λέγεται) τραφείς, ἀνῆρ ἥδη γενόμενος, τὴν πατρῷαν ἀρχὴν ἀνακτήσασθαι βουλόμενος, συμμαχίαν ἐποιήσατο πρὸς Ὀρέστην, ἄνδρα μὲν πολεμικώτατον, γυναικέαν δὲ ἐσθῆτα ἀεὶ φοροῦντα· καὶ ὀλίγ' ἄπτα εὐτύχησεν· Ὀρέστου δὲ ἡττηθέντος Ὀπλίτου, δι τῶν τοῦ Περιπέτετος ξένων ἡγεμόνευεν, οὕτως ἔφυγεν ὁ νεανίας.

and when he was become a woman, he played the harlot exceedingly, wearing always a dress of scarlet. And after shameless debauchery he assumed another form. For again, whether by enchantment or by magical arts, he was transformed from a human shape into a beast, which was called CHIMERA, and had always a fiery tail. And with his fiery tail he sought to strike BRITON (not the old BRITON, but a younger prince of the same name), but did not reach him. But these stories do not belong to true history.

16. How PURITAN was driven mad by the gods, and sacrificed the king as a victim, and purified himself and the city with his blood.
17. How, when the royal family was utterly extinct, a king was born (as they say) from an oak tree.
18. How his successor in the kingdom (some say that he was the brother of the former king: but how could there be a brother of one born from an oak?) shut up in prison the seven priests of the seven stars, because when he was entering into the temple they sought to hinder him. But the priests, being imprisoned, swelled beyond their natural size, so that at last not even the walls of the prison were able to contain them: and the king was dismayed at the prodigy and fled. And the nobles set up REVOLUTOR as king in his place; but the priests regretted the king who had been the cause of their supernatural growth.
19. How the son of the king that fled, after being exposed in his infancy in a certain brazen vessel, and nurtured (as it is said) by frogs, when he was now grown up to manhood, sought to recover his father's dominion, and made an alliance with HIGHLANDER, a man who was a very brave warrior, but always wore a woman's dress. And he was successful in some few encounters; but HIGHLANDER being defeated by REGULAR, the leader of REVOLUTOR's mercenaries, the young man fled.

κ'. ὡς ὑπὸ μάντεων ἐδιδάχθη ὁ Περιπέτης, ὅτι θελφὶ τινὶ μοιφῇ ὁ Ὁρέστης, γυναικεῖαν μὲν ἔχων στολὴν θαυμαστῶς ὡς ἴσχύοι, ἀνδρεῖαν δὲ ἐνδεδυμένος φαυλότερος τινὸς εἶη· ὅθεν μεγάλοις ὄρκοις ἐνδήσας αὐτὸν, ἢ μὴν τὴν ἀνδρεῖαν ἀεὶ φορήσειν, οὕτως ἀπέλυσεν.

κα'. ὡς Γρηγόριος ὁ Πάπτα ἐνδεκα παρθένους μίᾳ νυκτὶ διεκόρευσεν.

κβ'. ὡς Καθαρεὺς, ἔμφρων γενόμενος, ἔφυγεν εἰς τὰ ὑπερθαλάσσια χωρία, καὶ ἱερὸν ἴδρυσατο Διὸς Αὐτομάτου καὶ Ἀθηνᾶς Ἐλευθερίας, ὡς τόντων τῶν θεῶν συνάνω ὄντων. καὶ πολλὰ καὶ καλὰ διὰ χρησμῶν ἐπηγγείλαντο οἱ θεοὶ τοῖς περὶ τὸ ἱερὸν οἰκήσουσιν· ὅθεν πολλοὶ καλοὶ κάγαθοὶ σύνοικοι ἐγένοντο τῷ Καθαρεῖ.

κγ'. περὶ δὲ τὸν αὐτὸν χρόνον εἰς τὰ αὐτὰ ταῦτα χωρία διεπραιώθη καὶ Ἀκάθαρτος· καὶ οὗτος ἱερὸν φόκοδόμησεν Ἐρμοῦ Δεσμώτου τε καὶ Διαδράστου (ἐνὸς μὲν ὄντος τοῦ θεοῦ, διττῶν δὲ τῶν ἐπωνυμιῶν), καὶ ἀσυλον ἀπέδειξεν, εἰς δὲ συνέρρεον πάντες οἱ ἐκ τῆς μητροπόλεως κακούργοι, ἔως ἐκ τούτου τοῦ συρφετώδους ὅχλου ἀποικία οἰαδήποτε ἐγένετο.

κδ'. ὡς αὗται αἱ ἀποικίαι τέως μὲν ὑπήκουον τῆς μητροπόλεως, ὕστερον δὲ ἀπέστησαν διὰ χρησμὸν ἐκ φύλλων δένδρου τινὸς ἀναγορευθέντα· ὅθεν καὶ μία πόλις ἐγένοντο.

κέ'. ὡς ἀρχούσας ἐπεστήσαντο παρθένους τρισκαιδεκα. Τούτων δὲ τῶν παρθένων ἐνίαι ὕστερον διεφθύρησαν, αἱ μὲν ὑπὸ Ὁίονος, αἱ δὲ ὑπὸ Μισίππου γίγαντος, καὶ θυγατέρας ἔτεκον, αἱ ἐβασιλευσαν σὺν ταῖς μητράσιν.

κς'. ὡς Ὁγιεὺς, δυνατὸς ὡν ἀνὴρ, παρανομήσας τι οὐχ ὅσιον, ἐκ τοῦ πρυτανείου ἔξεκλεισθη, καὶ δὴ καὶ πολὺν χρόνον διέμενεν ἀπόκλειστος. Κατακλυσμοῦ δὲ γενομένου μεγάλου, καὶ τοῦ πρυτανείου τῶν θυρῶν τῇ βίᾳ τοῦ ὕδατος διερρήγμένων, οὕτω δὴ εἰσῆλθεν ὁ Ὁγιεὺς, καὶ θύσας τὰ ἀπολυτήρια τὸ

20. How it was revealed to REVOLUTOR, that, by a certain divine appointment, HIGHLANDER, so long as he wore a woman's dress, was endowed with marvellous strength ; but, when clad in a man's dress, he was the weakest person in the world : and so after binding him by great oaths, that he would always wear man's attire, on these terms he released him.
21. How GREGORY, the son of POPE, eat up eleven days provisions at a meal.
22. How PURITAN, upon recovering his senses, fled to the parts beyond seas, and founded a temple of JUPITER SELFWILL and ATHENA the guardian of Liberty, these deities sharing the same shrine : and the gods by oracles announced many blessings to those who should dwell around the temple : whence many brave and good men became fellow settlers with PURITAN.
23. But about the same time IMPURE also crossed the seas to the same regions ; and he too built a temple of HERMES PRISONER and RUNAWAY (of one deity, though under two titles), and opened an asylum, into which flocked all the malefactors from the mother country, until from this refuse population a colony was formed, such as it was.
24. How these colonies were for some time subject to the mother country, but afterwards revolted, in consequence of an oracle which was delivered from the leaves of a certain tree ; whence also they became one state.
25. How they placed as rulers over themselves thirteen virgins : but some of these virgins were afterwards debauched, some by OHIO, and others by the giant MISSISSIPPI, and bore daughters who reigned with their mothers.
26. How WHIG, a powerful man, having been guilty of some impiety, was shut out from the town-hall, and remained excluded a long time. But when a great flood happened, and the doors of the town-hall were broken down by the violence of the water, then WHIG entered, and offered the necessary sacrifices to clear himself from guilt, and for

λοιπὸν δὲ εἰσήρχετο· ή μᾶλλον, αὐτὸς κατεῖχε τὸ πρυτανεῖον οἱ γὰρ ἔχθροι οὐ συνεχώρησαν ἀπολελύσθαι τὸ ἄγος, οὐδὲ τῷ ἐναγεῖ ὅντι τοῦ πρυτανεῖου μετέχειν ἡθελον.

the future had free access. Or rather, he had possession of the town-hall by himself: for his enemies would not allow that he was released from the guilt of his sacrilege, nor were they willing to share the town-hall with one who was under such guilt.

κῆ. ὡς Τγιεὺς, πιεσθεὶς μὲν ὑπὸ τῶν ἀντιστασιάζοντων, εὑξατο τοῖς θεοῖς, ἀγῶνα τινα μουσικὸν θεῖναι ἐπέτειον ἐσόμενον, ἐπικρατήσας δὲ οὐκ ἔθηκεν, οὐδὲ ἀπετέλεσε τὴν εὐχήν.

27. How WHIG, when he was hard pressed by those of the opposite party, vowed to the gods that he would establish a certain musical contest, which should be celebrated every year; but when he got the better of his enemies, he did not establish it, nor did he perform his vow.

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I have thought it best, if I produced this paper at all, to reproduce it as it stood, with the exception of some mere verbal corrections; and therefore I have retained the last fragment, although the allusion in it was so temporary and so local, that it now requires an interpretation. It was written not long after the time when the liberal party in the House of Commons, then in opposition, had carried an Address to the Crown, praying that the University of London might be enabled to grant Degrees; and before the Whig ministry, after their return to power, had taken any steps to carry into practical effect the assent which the crown had given. The rest of my enigmas I trust that the Members of the Society will interpret without difficulty.

The second Paper was then read:—

“A few Payagwá Words, and some Account of the Payagwás,”  
by CHARLES BLACHFORD MANSFIELD, Esq., M.A., Clare  
Hall, Cambridge; with Remarks by ROBERT GORDON  
LATHAM, M.D.

A short list of Payagwá words, collected by Mr. Mansfield, supplies the text for a few words of comment. Mr. Mansfield's communication is as follows:—

“The Payagwá words are written in Ellis's Phonetic character\*.

Brother . . . .	<i>Yagowá.</i>	Hand . . . . .	<i>Sumahyá.</i>
Child . . . .	<i>Duqwát.</i>	Foot . . . . .	<i>Sewó.</i>
Father . . . .	<i>Eralgwá.</i>	Finger . . . . .	<i>Ingutsán.</i>
Girl . . . .	<i>Luugawára.</i>	Face . . . . .	<i>Igueçógra.</i>
Mother . . . .	<i>Yohssá.</i>	Leg . . . . .	<i>Yehega'.</i>
Sister . . . .	<i>Yagobé'ra.</i>	Bow (for shooting)	<i>Sowá.</i>
Wife . . . .	<i>Elmhírás.</i>	Truth . . . . .	<i>Sqc.</i>
God . . . .	<i>Haacu'm.</i>	Pretty . . . . .	<i>Lagá.</i>
Water . . . .	<i>Waaác.</i>	Ugly . . . . .	<i>Tlak.</i>
Bread . . . .	<i>Asyá.</i>		

One . . . *Pegaá.* Two . . . *Seraca'.* Four . . . *Pegás.*

“I have lost the word for 'three.'

“The Payagwás, like other South-American Indians, have no numeral of their own higher than four. As specimens of the way in which they adopt foreign words, take these:—They say, for 'five' *Sincoadáq*, and 'six' *Saissu'lea*. These, of course, are the Spanish 'cinco' and 'seis,' with appendages.

“The only word in this list which has the least resemblance to the Gwaraní language, which surrounds the Payagwás, or rather bounds them on one side, while the river bounds them

\* *E e A a q o u u a<sup>a</sup> u s g q<sup>b</sup> T*  
*eel fail alms no fool man full now child think.*

*b, d, f, g, h, j, k, l, m, n, p, r, s, t, v, w, y, z.*  
*be, do, for, go, he, edge, king, let, me, no, pie, roar, so, to, vie, we, yet, zed.*

<sup>a</sup> Strictly as *a* in German *Mann*.

<sup>b</sup> As Romaic *γ*, rather stronger than *g* in German *prediger*.

on the other, is the word for 'one.' The Gwarani word is *Petaé*. This is obviously the same word as the Payagwá equivalent.

"I do not pretend that these Payagwá words are spelt exactly right. I believe I have given the symbols for the distinct letters, to which the several sounds approximate; but the pronunciation of these savages is so very thick, accompanied with a sort of thrapatattle in the throat, that it is not very easy to hear it into articulation, still less to represent it.

"For instance, I am not quite sure that an 'L' would not represent the first letter of the word for 'child' as well as 'D.' I find that I had taken down the word for 'Boy,' from one man, as '*Luuqwát*.' I have no doubt this was the same word, but my other impressions were in favour of 'L.' I see, in Dobrizhoffer's 'Account of the Abipones' (English translation, 1822, vol. ii. p. 160),—a people not of Paraguay, in its modern sense, but of the Chaco on the opposite side of the great barrier—the Paragway-Paraná,—that 'Laetařat' is the word for a 'son,' with special phonetics about the letter ţ. I leave it to others to determine whether or no the two words are cognate; I suppose they are."

Short as is the list of Payagua words, it is of importance, inasmuch as it is the only one known. In this fact lies the justification of the attention bestowed upon it.

The present writer can lay before the Society little beyond the notice of the Payagua language in the Mithridates, as a kind of complement to the vocabulary under notice. This (founded on the statements of Hervas and Azara) is to the effect, that when the Spaniards conquered the country drained by the Rio Plata, the Payagua were a powerful population occupant of the banks of the Paraguay, and formidable for their fluviatele piracy. They fell into two divisions—one fixed about  $21^{\circ} 5'$ , the other about  $25^{\circ} 17'$  S. L. A portion of the Mbaya nation now occupies the more southern of the localities. Of these Payaguas the native name was *Cadigue*; the others calling themselves *Magach*. The collective name for

the two was *Nayagua*. Afterwards the northern branch was known to the Spaniards as *Sarigue*, *Zarague* or *Zaraguye*, the southern as *Tacunbu*.

Until A.D. 1740 they were independent and formidable. In that year, however, the *Tacunbu* fixed themselves at Assumption, where, A.D. 1790, they were joined by the *Sarigues*. A somewhat full notice of their manners and warfare may be found in Southey's History of Brazil.

The chief language with which the *Payagua* is coterminous is the *Guarani*; and the termination *-agua* (as in *Omagua*, &c.) shows that it is to the *Guarani* language that the name belongs. It is, *probably*, strange to the *Payaguas* themselves—if not now, originally. From the *Guarani*, however, the *Payagua* has always been separated. The present vocabulary confirms this separation.

As has been already stated, it is the first of its kind; the *Mithridates* giving us no list of words at all, but only the following specimen of composition, with an Italian translation:—

“1. Yam clacegui leuachi colemi kidoga nahea y ölgü nidogo; canaza hanauadake colemi panauki; ham sahalda kealco iduteaëa da canaza vaha acoda hichamja keanolha, danedis dà canaza vaha acoda yam kidoga hichamja keanolha, yam valgas.

“2. Chagada y ölgü didodegue, semelagas colemi kidoga leuachi, ham ligui teaea y éhoü leuachi acoda lolgu idogu: yamne.

“3. Chadaga nedis kidoga leuachi codogu, yam sebau leuachi idoga keai mai yadan, satan ilguibi tagalinikini.”

#### *Italian translation.*

“1. Mi dolgo moltissimo de' miei peccati da tutto mio cuore sopra tutte cose abominabili, solamente per tuo puro amore non guardando altra cosa, e non guardando altra cosa il dolore del mio cuore, mio signore.

“2. Succedese io avessi un dolore somigliante al dolore de santi e come per tuo amore rompevasi loro il-cuore per commessi sbagli.

"3. Succedesse ancora, che come essi si pentirono, io ancora mi pentissi di aver sbagliato per non ritornare a peccare."

Adelung remarks, that the translation being free there is but little to be made out of the texts, and he contents himself with the following indications, viz. that *leuachi kidoga* = *feel pain*; *ueaea* = *heart*; *canaza*—*hanauaki* = *abominable things*; *canaza vaha*—*keanolha* = *not seeing anything else*; *gam* = *I or mine*; *valgas* = *master or lord*.

Such are our *data*. It is hardly possible for any addition to them to be other than valuable; indeed the fact of the Payagua being still spoken in Assumption, is one to which attention should be directed.

If we ask about the languages more immediately in geographical contact with the Payagua, we shall find that the displacement for the parts on the Paraguay river has been so great as to make the reconstruction of the original *situs* of the different tongues of the district a matter of difficulty. Nevertheless, it is with the other tongues of the neighbourhood that the Payagua should most especially be compared.

Of these,—

a. The *Guarani* is, most probably, comparatively recent, intrusive, and, to all appearances, belonging to a different class.

b. The next nearest tongues are those of the Chaco; all allied, more or less closely, to the Abiponian. These are the Mbaya, or Guaycuru, in immediate contact with the Northern Payagua, and, after them, the Mataguayos. More distant still lie the tribes of the Central Chaco, the Abiponians proper, and furthest, on the frontier of the Araucarian or Chileno area, the Toba and Mbocobi. This in a western and north-western direction.

c. Eastward lie the tribes of south-western Brazil, eminently obscure, Cayapos, &c. Until we get to the Puris, Botocudos, &c., we get no vocabularies here.

Now, as the *Guarani* are intrusive, it is in the more distant rather than the nearer languages that the Payagua affinities are to be sought. Yet here our *data* are insuf-

ficient. All that can be said about the present list is, that—

1. The word for *foot* is like the Abiponian word for *hand*—*ish*.
2. The word for *water* is a common radical in many South American languages.
3. The personal or possessive pronoun, for the first person (*I* or *my*), is the same in Payagua and in Abiponian; as may be seen in Adelung's remarks on the specimen compared with Debrizhoffer, where *Ay'm = I*.

For a single word this is important.

The writer concludes with remarking, that any future additions to our Payagua *data* should be compared with the Chaco class of tongues in the first, and with the South Brazilian (Botocudo, Puri, &c.) in the second instance.

After Dr. Latham's Remarks on this Vocabulary had been read, one of the Honorary Secretaries, who was a friend of Mr. Mansfield, stated a few particulars about that gentleman's visit to Paragway. The Members present expressed a strong desire to have some account from Mr. Mansfield himself of the country and the people whose Vocabulary he had kindly communicated to the Society. An application was accordingly made to him, and his answer is as follows:—

MY DEAR FURNIVALL,

I promised to answer your inquiries about Paragway. I have nothing very interesting to tell you; nothing to put into formal shape. But I will make a plain statement for your benefit, and you may make any use you please of it.

Of course you know that Paragway has been shut up, like Japan, from the day of the foundation of its capital till last year. The keys of course were kept by the Spanish Government, until the independence of the country was declared in 1813. From that time till his death, in 1840, Francia, the despot elect, locked the world out from within; and from that time till February 1852 the malicious jealousy of Rosas, the tyrant of Buenos Ayres, closed the river, which formed the

only easy channel of communication between Paraguay and Earth. During the last twelve years or so, almost the only access to that country has been by a tedious horseback journey from *Rio Grande do Sul* on the Brazilian coast. A few foreigners have made that trip.

The only published accounts of the country, in English, are, I believe, the following : "An Account of Francia, and his Reign of Terror," in three volumes, by the brothers Robertson : an amusing book, got up only to sell, twenty years after the authors had been there trading. The Robertsons visited Paraguay just at the commencement of Francia's reign, before his rigorous system of isolation was fully enforced. "An Account of their Detention in Paraguay by Francia," by Messrs. Rengger and Longchamps,—from which the Robertsons' last volume is made up,—dreary, but true. "A Memoir on Paraguay," communicated to the American Geographical and Statistical Society by Mr. Hopkins, in 1852, which contains not a syllable geographical or statistical, nor anything remarkable, except a seasoning of childish jealousy of everything English. Also a Report, by Mr. Graham, another American, published some years ago in the *Morning Chronicle*\*.

After the fall of Rosas in 1852, our Government sent out an embassy to recognise the independence of Paraguay, and make a treaty with that Republic. The navigation of the Paraná was declared open by Urquiza, who succeeded Rosas in power at Buenos Ayres; so ships went up to Asuncion with English goods, to bring down tobacco and Paraguay tea.

I arrived at Buenos Ayres in the August following Rosas's fall, and went up-stream as far as Corrientes in one of the sailing schooners which ply on the river. Having then applied by letter to the President of Paraguay for leave to enter his country, and to travel by land to the capital, I received permission, and (as is generally accorded also, if such leave is granted, which was then a rare case) had post-horses, and

\* Since the text of this letter was written, some interesting communications about Paraguay have appeared in the *New York "Courier and Enquirer,"* from the pen of an "own correspondent."

every other want, supplied gratuitously by the hospitality of the government.

About a month after I arrived in Asuncion, the capital, Sir Charles Hotham, our envoy, arrived. I remained two months and a half in the capital, and then returned down the river to Buenos Ayres by ship; and a month later the embassy returned, having made their treaty.

I went to Paraguay to gratify a whim, which I have cherished for many years, of wishing to see the country, which I believed, and in many respects truly, to be an unspoiled Arcadia.

I was not the first Englishman who had been there, even lately, for I found three young Englishmen in the country, two of them established as merchants. One of these two, and the third, had come up since the fall of Rosas had enabled Argentine vessels to go up, some months before I arrived. The other had come up when, in 1845, the combined English and French squadron forced the passage of Obligado, where Rosas had blockaded the river, and convoyed a fleet of merchantmen to Corrientes. He had remained there ever since. I believe no Englishman had ever been there *to see* the country before I went; and I was obliged to come home without learning a tithe of what I wanted. In fact, I know next to nothing about the country; indeed, little more than could already have been gathered from the odds and ends that have been published.

Asuncion is a town of some fifteen thousand inhabitants, beautifully placed on the banks of the Paraguay. These inhabitants are of mixed Spanish and Indian blood, the former pretty pure among the more comfortable class, the latter predominant among the labourers. These latter are of the Gwaraní race, and are a noble set of fellows. Gwaraní, a very beautiful language, full of nasals, gutturals, and vowels, of which you probably know more than I do, except as to pronunciation, is the language of the country. Spanish is spoken to foreigners in the capital, and is the language of state. Roman Catholic the creed.

The Payagwás are very queer fellows. They are a kind of fixed gipsies, in their relation to the other inhabitants. They

live in little settlements, rows of huts, chiefly, I believe, on the eastern shore of the river Paragway. They have two little lots of huts on the edge of the river, close to—you may say *in*—the town of Asuncion. Two or three years ago, a number of Payagwás, having been detected holding treacherous intercourse with the hostile tribes of the Chaco, on the other side of the Paragway, were removed bodily—more than three hundred of them—by orders of the President of the republic, to the borders of the river Caänyavé, in the interior of the country, where they were formed into a settlement. They are utterly barbarous and uncivilized; their language is entirely distinct from Gwaraní; at least, no one but a very clever philologist could ever find out any connection between these two tongues. It is a very harsh noise, when spoken, full of clucks and clicks.

The Payagwás are permitted, in consideration of some services which they performed some time or other for the Spaniards, in their early wars with the other Indians, to live undisturbed in Paragway. They are the only wild Indians seen in the civilized part of that country. There is deadly feud between the wild Indians who lord it over the western bank of the Paragway, and all on the eastern bank, Payagwá, Gwaraní and Spaniard. The Payagwás are an aquatic set; very skilful in shooting fish with bows and arrows, and in paddling. They earn a scanty living by canoe-work, and by selling little knick-knacks which they make, and make both ends meet by petty thieving. They are a miserable-looking set; I never knew man from woman at first sight. I have no means of estimating their numbers, for I do not know how many settlements they have. I suppose there are about a hundred of them in Asuncion. Among these are one or two fine, well-built, men. They wear almost no clothing,—I suppose none except what the Paragwayan authorities compel them to wear. Their usual dress is a shirt of dirty coarse cloth, reaching about halfway between the hip and the knee, with a hole for the head, and one for each arm. They lounge about in an independent sort of way, bringing their bows and arrows and baskets for sale. When I was there, the influx

of foreigners, of whom three steamer-fuls came up after my arrival, caused a demand for their productions as "curiosities," so of course they got them up in a good slop style, just to sell. They have beautiful little hands, and work very neatly with their fingers. They wear little bits of cane through the lobes of their ears, with prettily engraved patterns on them. I think they do not tattoo themselves at all. They tie up their hair in a bunch at the top of the head, and shave the sides thereof over the ears. They come to be christened as soon as they are going to die. I was told that a Frenchman who was there while I was, took a portrait of one in a camera by photography, and that the other Payagwás put their friend to death for it. I got their words from the fellows who used to come into our house to sell things. They can speak a little Spanish (and Gwaraní of course), and I would make one fellow repeat over and over his Payagwá word, for a Spanish one I put to him, till I had heard it into an articulate sound, and then wrote it down; and then I made another do the same another day, to check the first, and so on. I meant to have got a real vocabulary from them; but my attention was chiefly taken up with Gwaraní and Spanish, both of which I had to learn; but I came away before I had made much progress in the former, to which the latter was my key.

De Angelis says, in a note in his 'Coleccion de documentos relativos a la historia del Rio de la Plata' (vol. i. p. 64, of Index to 'Argentina'), that the name of the Payagwás is derived from the Gwaraní words *paí* 'to hang,' and *aguá* 'an oar,' meaning, to wit, that they, aquatic creatures, 'live fastened to their oars.'

Paraguay is the most interesting, loveliest, pleasantest, country in the world, I believe. Wishing my yarn about it could give to your members even the edge of the shadow of the pleasure which my short residence there afforded me,

I remain, yours very sincerely,

C. B. MANSFIELD.

TRANSACTIONS  
OF THE  
PHILOLOGICAL SOCIETY.

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1854.—No. 13.

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Dec. 8, 1854.

THOMAS WATTS, Esq., in the Chair.

The Rev. CHARLES UNDERWOOD DASENT, M.A., of Trinity College, Cambridge, and King's College School, London, was elected a Member of the Society.

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The following Paper was read:—

“On the Semitic Languages, and their relations with the Indo-European Class.” PART II.

“On the connection of Semitic Roots with corresponding forms in the Indo-European class of languages;” by the Rev. JOHN DAVIES, M.A.

The question to be discussed in this paper has unfortunately been treated in time past as one of theology, or as having an important bearing on some theological subjects. There was a foregone conclusion, assumed by many eminent divines as uncontestedly true, that the Hebrew language, being the language of some of our sacred books, was itself sacred; and then, by a very hasty kind of logic, that it must have been the mother of all other languages. This theory having been assumed, a large amount of learned ingenuity

was employed in its support. Dissertations were written, and lexicons were formed, for the purpose of illustrating it. A certain degree of resemblance was found, or invented, between some Hebrew words, and words in other languages. The likeness might be doubtful, and the derivations often forced, and even ludicrous; but the principle which they were employed to illustrate was held to be so absolutely certain, that it required but little choice in the arguments or examples by which it was maintained. "*Commodum vero visum est nobis,*" says Vitringa, "*ut primo quidem loco variis rationibus, absque delectu propositis, doceamus, diversas linguis aut dialectos, quæ in mundo nunc sunt, sive fuerunt olim . . . ab Hebræo variantes, sequentibus demum temporibus post hominum dispersionem . . . ex eddem illud Hebræo natas esse.*" (Observationes Sacrae, c. 1.) Hottinger, who was Professor of Oriental Literature at Heidelberg, and in some respects superior to many of his contemporaries, writes in the same strain. "*Quod de fluminibus in gremium maris, ceu matris, properantibus monet Ecclesiastes, id ipsum de linguis omnibus, tum iis cumprimis, quæ Hebræo proxime accedunt, repetere licet, ad matrem quoque, citissimo cursu, easdem ruere.*" (Clavis Etymol Harmon.) We may smile at this learned folly, and may regret that theology and the science of language should have been confounded together, to the injury of both (as in a still earlier period, theology and physical science); but it is only just to such men as Vitringa, Hottinger, and we may add, Bochart, to remember that in their age the Baconian method of induction had only lately been applied to the science of physics, and had not yet reached the department of philology. From the want of this more certain guide, they wandered blindly on in a wilderness of conjecture, sometimes stumbling upon a truth, but more frequently deluded and led astray by false appearances.

If this criticism is just of the really eminent men of that age, it is still more applicable to the obscurer crowd that followed in their train; such as Waser, Avenarius, Crucifer, Thomassin, Guichart, on the Continent; and Hayne, Lampagh, Barker, with many others, among our own country-

men. Their wanton vague conjectures, mere trifling at the best, and often simply absurd, only served to weaken the cause which they were put forth to maintain, and eventually brought discredit on the whole science of philology.

To this age of easy faith there followed, by a natural reaction, one of mocking scepticism. The follies of learned men on this subject were assailed by laughing or bitter sarcasm, and were at last destroyed by these attacks. They scarcely deserved a better fate; but the wit that set at nought these idle labours was wholly barren of any further results. It offered nothing better in their stead. The subject was simply set aside, and its real nature was left as uncertain as ever. Even the great advancement which accrued to comparative philology by the discovery of the connection of the Sanscrit with many European languages, and the grouping of these languages into one class or family, seemed to widen the space that lay between different classes or families. The interval between them was declared to be impassable. Colonel Vans Kennedy ventures to affirm, that the Sanscrit, Arabic, and Tartar languages have not the slightest affinity to each other, and that they differ so much as to lead necessarily to the conclusion that they must have been invented by races of men, originally distinct. (Researches into the Orig. and Affin. of the prin. Lang. of Europe and Asia, p. 3.) But as this dogmatic philologist also asserts that the Persian and Celtic languages have no affinity with any other, we may venture, after the researches of Dorn and Pritchard on these languages, to question the accuracy of his decision on the relation between the Semitic and Indo-European classes. The advancing tide of science has already reached to points that were declared to be unattainable, and will certainly continue to advance to points still more remote.

In Germany and in our own country the connection between different classes of languages is beginning to receive attention from philologists. The study of this department of comparative philology is however yet in its infancy. Much remains to be done, but when the attention of linguistic students has been fully directed to the subject, and their

united labours have been collected together and arranged by another Bopp or Grimm, it is not unreasonable to hope for great results. At present there is a lurking prejudice against this particular study, as if it rested only on the vague unscientific analogies of a former age. Many important admissions have however been lately made with regard to it. F. Von Schlegel acknowledges that the Greek language contains more Arabic words than is commonly supposed, and Gesenius admits the existence of *primary* or *bilateral* roots in the Hebrew. Gesenius also notices the similarity between some Hebrew words and the corresponding forms in the Indo-European class, with an admission that the connection is of a real and not accidental nature. There would have been an immense gain to the study of comparative philology, if this eminent linguist had devoted his ample knowledge of languages to a full investigation of this subject. But in the absence of a more complete examination, a brief and imperfect one may stimulate others to further inquiry, and may serve as a groundwork for their researches. I would not be understood to offer more than this. In an investigation, too, of this nature, where so little assistance can be derived from the labours of others, the apology of Varro for the imperfection of similar researches may be fairly pleaded:—"Si quis de vocum originibus (pauca) commode dixerit, potius boni consulendum, quam si aliquid nequiverit, reprehendendum." (De ling. Lat. lib. 6.)

As the pronominal roots of a language are generally considered to be among the oldest, and to be wholly free from the suspicion of having been brought in by migration or other external causes, it will be convenient to commence our inquiry by a comparison of these roots in the Semitic and Indo-European families.

#### *Pronominal Roots.*

In turning to the Sanscrit pronouns we find that they have come down to us partly in a compound state, and give evidence therefore of an earlier period, in which the pronominal roots

must have existed in a simpler form. If we compare the Sanscrit *ayam* (I), *tvam* or *tuam* (thou), *idam* (this), *svayam* (self), with other pronouns in the same language, and the corresponding words in other cognate languages, it becomes evident that the suffix *-am* is an appendage to the primitive root. Bopp divides without hesitation the masculine nominative *ayam* into *ē+am*, and *svayam* into *svē* (for *sva*) + *am*. (Comp. Gr. p. 515, Eng. Tr.) He applies a similar process in the investigation of the bases of other words similarly formed. This is only a just application of the law laid down in the investigation of Hebrew roots, in a preceding paper; that when a number of words related to each other exhibit a vanishing element, or one which is not found connected with all, or with each in all circumstances, such an element must be considered as not forming a part of the primitive root. It is a law which has at least been tacitly assumed by all who have sought to discover the ultimate roots of a language. If we apply it to the Semitic pronouns, we shall see, by comparing the 1st pers. sing., Hebrew אָנֹכִי, אָנֹכִ (anochi, *ani*), Arab. أَنَا (anā), Syr. ܐܻܻܻ (pron. *eno*, written *ana*), Chal. ܻܻܻܻ (anā); or the 2nd pers., Heb. תְּתַתִּ (attā for *anta*), the *n* being found in the Chal. ܻܻܻܻ (ant); Arab. أَنْتَ (anta), Syr. أَنْتُ (pron. *at*, written *ant*), with the 3rd pers. sing., Heb. הוּא (hou), fem. הָיָה (hi), Arab. هُوَ (huwa), Syr. هُوَ (hou), and these last with the Chal. ܻܻܻܻ (inne, written *ana*); we may infer that *an-* is a mere prefix to the pronominal root in the 1st and 2nd pers. This will receive further confirmation from a fuller examination of the Semitic pronouns. Its probability is also increased by the fact that the same prefix, in connection with a pronominal root, is found in the Coptic, which exhibits in this respect a close affinity with the Semitic stock, and in which Benfey believes that he has discovered the original meaning of this prefix. (Ueber das Verhältniss der Ägypt. Sprache zum Semit. Sprachstamm.)

Applying then this principle to Semitic pronouns, we have in the

1st pers. sing. Heb.	an-ekh, anī	root form	which may be compared with	
			Arab. ā	Syr. o, a
Arab.	an-ā	ā		Goth. ik.
Syr.	en-o	o, a		Germ. ich.
Æthio.	an-a	a		Sans. ah-am.
Chal.	an-a	a		Lat. ego, Gr. ἤγώ.
Phoen.	an-ekh	ekh		Eng. I.
				Russ. ia.

In the Semitic the pronominal root appears to have been *chi* or *ekh*, the guttural sound having been gradually softened down, as in the Indo-European stock, until finally it disappeared. The vowel may have been originally *a*, as in Arab. and Chal., compared with the Sans. *ah-am*, Lith. *asъ*, and the broad sound used in our provincial dialects for 'I.'

2nd pers. sing.	Heb. atta for an-ta	root form	which may be compared with	
			ta	Sans. tvam, tuam.
Arab.	an-ta	ta	Gr. σύ, ρύ.	
Syr.	an-t	t	Lat. tu, Lith. tu.	
Æthiop.	an-t	t	Eng. thou.	
Chal.	an-t	t	Russ. ty.	
			Germ. du, Goth. thu.	

The affinity here is so evident that it requires no comment. Gesenius observes, that in the Heb. *atta* for *an-ta*, "the essential syllable is **תָּתָּה** (*ta*), and on it the meaning 'thou' depends; the *an-* prefixed is demonstrative, and gives more support to the form." The meaning given here to the prefix may be questioned, but his admission that the syllable *an* is a mere prefix to the pronominal root is important, from his profound knowledge of the Semitic languages.

3rd pers. sing.\* The prefix *an-* does not appear in the 3rd pers. in the Semitic languages, with the exception of the Chaldee, where we find **אַנְנָה** (*inne*, written *ana*). We have then in the Semitic—

Heb. *hou* (written *houa*). Fem. *hi* (*hia*).  
 Arab. *huwa*. Fem. *hiya*.  
 Syr. *hou*. Fem. *hi*.

\* I have followed the usual order in placing the 3rd personal pronoun with the 1st and 2nd, but it was without doubt originally a demonstrative pronoun, and on this principle the omission of the prefix *an* is to be accounted for.

There is more difficulty in connecting the 3rd pers. sing. with the Indo-European stock, from the great variety of the forms in which it appears in the latter class. Bopp has referred in his Comp. Gram. to "a pronominal base, consisting of a single vowel, viz. *i*, which in Latin and German expresses the idea 'he,' and in Sanscrit and Zend signifies 'this' (p. 507). This base is found in the Vedas, in the accusative *i-m*, and enters into the composition of the demonstrative pronoun *a-yam*, *i-yam*, *i-dam*, corresponding to the Lat. *is*, *ea*, *id*, and Goth. *is*, *si*, *ita*. As the 3rd personal pronoun is closely connected with the demonstrative pronoun 'this,' we may compare the Semitic forms with this pronominal base in the Sanscrit and Latin. They are also closely allied in form to our English 'he'; Ang.-Sax. *he*, Dan. *han*, and to the Welsh *ev*, *e* (he). The Welsh fem. *hi* (she) is almost identical with the Heb. **הִ** (*hi*).

I will venture to conjecture that the aspirate in the Semitic pronoun is the representative of an older 's' or 'ds,' according to a well-known law. This may be inferred from the form of the demonstrative pronoun: Heb. **זה** (*ze*, *dse*; *hic*, *hæc*, *hoc*), Arab. **هذا** (*dsā*), Syr. **هذا** (*hode*; *hæc*), and the close connection of the demons. pronoun with the pers. pronoun of the 3rd person. The Semitic pronoun may then be compared to the Sansc. *sas* or *sa*, *sā*, *tat*; Goth. *sa*, *sō*, *thata*, Germ. *sie*, as in its present form to the Zend *hō*, *hā*, *tat*, and the Gr. *ō*, *η*, *τό*. The connection between the Heb. **זה** (*ze*) and the Sansk. *sas*, *sa*, *tat*, has been noticed by Gesenius (Lex. s. v.).

1st pers. plural. In the Semitic pronouns of the 1st and 2nd pers. plur. we meet with the prefix *an-*, *n-*, as in the sing. :

Heb.	<b>אנֹנוּ</b> ( <i>an-</i> <i>achnou</i> , <i>a-nou</i> )	root form   , <i>nou</i>	{ Zend, acc. <i>nō</i> . Sans. dual acc. <i>nāu</i> , pl. <i>nas</i> .
Arab.	<b>نَحْنُ</b> ( <i>na-chnu</i> )	<i>chnu</i>	Gr.
Syr.	<b>أَنْهَنَ</b> ( <i>chnan</i> ), [old form <i>an-</i> <i>achnan</i> ]	<i>chnan</i>	Lat. <i>nos.</i>
Chal.	<b>אָנָן</b> ( <i>an-an</i> )	<i>an</i> , <i>nan</i>	Russ. <i>nas.</i> Welsh <i>ni.</i>

In the Semitic the base appears to have been *na*, afterwards softened down to *nu*, the guttural having probably been derived from the 1st pers. sing. This may be inferred from the Arab. suffix *l; (na)*, where, as in *l; (dsa)*, compared with *לְ (ze)*; *לָ (anā)* with *אָנָּי (ani)*; and other related words, the Arabic has retained the strong sound, which in Hebrew has been weakened into *i*, or *e*. Now Bopp in his Comp. Gram., in treating of the Indo-European pronouns of the 1st and 2nd pers. plur. infers that 'na' and 'va' are primary elements. "There remains," he writes (p. 467), "after the dissolution of the rest of the appended pronoun, *na* and *va*, as the chief elements of personal definition, from which have proceeded the dual secondary forms *nāu* and *vām*." And again: "At the base of the two first persons of the Greek dual lie *NΩ*, *ΣΦΩ* as themes." The affinity of the Arab. *l;* (*na*) with the Sansk. *na*, and of the Heb. *נָ (nu)* with the Gr. *νω*, is so close, both in form and meaning, as to be recognized immediately. There is probably no pronominal base so widely diffused. It is found in the Mandan (N. America) *noo* (we), in the Tibetan *na* (I), in the Coptic *ann*, as well as in the Fr. *nous* and the W. *ni*.

2nd pers. plur. :-	root form	
Heb. תְּמִימִים (attem for an-tem)	tem	Pracrit and Pali. <i>tumhē</i> .
Arab. يُشْمَهُ (an-tum)	tum	Sans. <i>yushmē</i> .
Syr. ὄθυν (an-tun), pron. ἄθυν atun }	tun	Goth. <i>yus</i> , for <i>thyus</i> . (?)
Chal. תְּמִינִים (an-toun)	toun	{ Gr. ὑμεῖς, ὑμέσι, ὑμεῖς, for συμέσι, τυμέσι (?)

Here it will be observed, that the Semitic languages form the 2nd pers. plur. regularly from the sing. Herein they have an advantage over the Indo-European, in which the pron. of the 2nd pers. plur. is expressed in a great variety of forms, in some instances so widely divergent from the primitive base as to make it difficult to trace the connection. There are traces, however, of the base 'ta,' in some of the languages of this class, though from its almost universal ex-

clusion in the plural, the 't' must have vanished early. "The syllable *yu* of *yushmē*, 'ye,' is probably," says Bopp, "a softening of *tu*, which extends itself also to the dual, to which *yava* serves as the theme. The Gr.  $\sigma\phi\omega$  ( $\sigma\phi\omega\iota$ ), however, is more complete, and represents the Sanscrit singular base *tva*, with  $\sigma$  for *t*, and  $\phi$  for *v*. The Prakrit and Pali, and several other Indian dialects, have retained the *t* in the plural unaltered or restored; hence Pali-Prakrit *tumhē* for *tusmē*." (Comp. Gr. p. 465.) In *tumhē* we have the Ar. *tum* without the slightest change. Grimm infers from the personal ending of the Mæso-Gothic and O. H. G. verbs in the 2nd pers. plur. (-*ith*, -*it*) that the pronoun must have had this element originally. "The termination of the 2nd person in *th* is clearly related to the pron. *thu*, and affords room for conjecturing an older *thys*, instead of *yus*, for the second person plural." (Grimm, p. 1052, quot. by Pritchard.)—The Coptic suffix -*ten* (your) is closely related to the Heb. pronominal base.—The aspirate in *īμeñs* is probably connected with an older 's' or 't,' by which it is identified with the Semitic *tem*, *tum*.

3rd pers. plural. This pronoun is formed in the Semitic languages from the sing. by adding the plural termination.

Heb. **הֵם** (*hem*), from **הָוּ** (*hou*); Arab. **هُمْ** (*houm*), from **هُوَ** (*huwa*); Syr. **هُنُونٌ** (*henoun*), also *enoun*, from **هُنَّ** (*eno*).

The plural ending, *m* or *n*, may be compared with the Welsh plural ending *on*, as *golwg* (a sight), pl. *golygon*, and the pronoun with the Welsh *hwynt*, and the Sclav. *oni*. The facility with which *m* and *n* are interchanged is too well known to need remark, and the use of *n* as a designation of plurality in the Indo-European languages has been commented on largely by Bopp (Comp. Gr. Sec. 286, 458). The Greek forms  $\delta\delta\omega\tau_i$ ,  $\delta\delta\delta\omega\tau_i$ , Latin *monet*, *monent*, Sans. *vahati*, *vahanti*; Germ. *bairai*, *bairaina* are instances of its designating plurality, and may be compared with the Heb. plural ending of nouns, **וּ** (*im*), sometimes **וְ** (*in*), the Arab. **وَ** (*una*, *un*), Syr. **وَ** (*in*), and  $\ddot{\wedge}\mathit{ethiop.}$  *ān*. In the Erse, *na* is found un-

compounded with the noun, as a mere sign of the plural number; *na, baird* (poets); Gen. *na, mbhard*; Dat. *o na bardaibh*; Acc. *na barda*.

*Demonstrative and Relative Pronouns.*

The demonstrative pronoun **זה** (zeh), Arab. **ذ** (dā), fem. **ل** (ta), has already been compared with the Sans. *sa, sā, tat*. The Syr. **أن**, **هون** (*hon, hono*), exhibits a peculiarity which finds a strict parallel in some of the Indo-European languages. “I regard the base *ana*,” writes Bopp, “which likewise enters into the declension of *idam* (this) as the combination of *a* with another demonstrative base, which does not occur in Zend and Sanscrit in isolated use; but perhaps in Pali, in several oblique cases of the three genders in the plural, also in the nominative, and in that of the neuter singular, which, like the masculine accusative, is *nan*.” “From *ana* comes, in Sanscrit, the instrumental masculine neuter *avena*; Zend *ana*, fem. *anayā*; Sclavonic *onoyu*, and the genitive and locative dual of the three genders *anayōs*, which in Sclavonic has become *onil* for *onoyil*. In Lithuanian, *ana-s* or *an'-s* signifies ‘that,’ fem. *ana*, and like the Sclavonic *on, ona, ono*, of the same signification, is fully declined, according to the analogy of *tas, ta, t', ta, to*, being, in this respect, superior to the corresponding words in Sanscrit and Zend\*.” To this base *ana*, and especially to the Sclavonic *on, ona, ono*, the Syr. *hono, hon*, may be compared. The Celtic *hvn, hon* (this) may be added to the list.

**הן** (eth, at). This particle is undoubtedly a demonstrative pronoun. “Ad originem quod attinet,” says Gesenius, “nil dubito quin hoc vc. pariter atque reliqua pronomina primitivum sit et antiquissimum, neque repugnabo, si quis ad **הן**, **הוּא**, Sans. *éstat* (hic), Gr. *αὐτός*, comparabit. Ut dicam quod sentio, hoc mihi probabilius, quam quod nuper statui.” It may be compared with the Sans. base *ta*, which is found in some lan-

\* Comp. Gram. See sec. 369, 372.

guages as a pronoun, and in others as an article, to which double use the Hebrew term is also applied. תְּ (eth or *at*) is also used as a preposition, and shows that the remark which Bopp has made with regard to Indo-European prepositions—that they were originally pronouns—may be applied to the Semitic. Of the Sans. base *ta*, fem. *td*, Bopp observes, that in Greek and German this pronoun has assumed the functions of the article, which is not found in the Sanscrit and Zend, nor in the Latin, Lithuanian and Sclavonic. The bases TO, Gothic THA, fem. TA, TH, Goth. THO, correspond regularly with the Sans.-Zend *ta*, *td*, with which the Lithuanian demonstrative base TA, nom. masc. *tas* (this), fem. *td*, is completely identical. The Old Sclavonic base is, as in Greek, in the masculine and neuter *to*, in the fem. *ta*, but in the nom. masc. drops the vowel; hence *t*, *ta*, *to*, (this). The feminine demonstrative pronoun in Arab. is *ل* (*ta*), and is identical both in form and meaning with the Sans. *td*. The Syriac fem. *لَهُ* (*hode*) seems to point to the base *ta*, and may be compared with the Zend, in which the medial often occurs instead of the tenuis, as in the accus. sing., in which *tem* is often changed into *dem* or *dim*.

#### *Relative Pronoun.*

The Heb. *כִּי* (*ki*) is more commonly used as a relative conjunction, but was originally a pronoun, and may be compared with Gr. *ότι*, Lat. *quia*, *quod*, Germ. *dass*, Eng. *that*, which are derived from a pronominal base. (Bopp, sec. 993.) Of its primary meaning as a relative pronoun Gesenius observes (*sub voce*), “pron. relativum *i. q.* כִּי *quoniam* hic ejus usus nativus in Hebræorum monumentis rarius est.”

It is identical with the Arab. *كَيْ* (*kay*) ‘ut,’ and the Syriac *كَ* (*ka*), ‘itaque,’ which is also used as an interrogative. It stands therefore evidently in connection with the Sanscrit bases *ka*, *ki*; Lat. *qui*, *quis*; Lithuanian *kas*, *ka*; Erse *kia*. A corresponding base *ko*, fem. *ka*, is inferred by

Bopp in the Old Saxon; and in the Greek also, from the forms κότε, πότε; κόσος, πόσος; κοῖος, ποῖος (sec. 387), with which may be compared the Erse *kia*, and the Welsh *pwy*. By the softening of the guttural into *h*, and then by the loss of this letter, we have the Gothic forms *hwas*, *hwo*, *hwa*; A.S. *hwa*; Germ. *wer*, *was*. The Sans. and Old Sclavonic form *ya* may be derived in a similar manner from the forms *ka*, *ko*. “The pronominal base which in Lithuanian and Old Sclavonic forms the definite declension is in its original form *ya* (= Sans. *ya*, ‘which’), and has in the Lithuanian maintained itself in this form in several cases. . . . It signifies in both languages ‘he,’ but in Old Sclavonic has preserved, in union with *she*, the old relative meaning (*i-she*, ‘which’).” (Bopp. sec. 282.) With this form may be compared the Arab. <sup>أَيْ</sup> (ayye), ‘which?’ ‘what?’

#### *Nominal and Verbal Roots.*

In a preceding paper on the Hebrew roots I have endeavoured to show that the primary form of the Hebrew verb (or one of the primary forms) was קֹעֵם (*koum*) or בִּנְן (*bin*); that is, that it consisted of two consonants and an intermediate vowel, forming a monosyllable. With this form was connected that in which the second consonant is doubled, as בָּרָר (*barar*), לָקָק (*lakak*). In the latter form the root is not verbal, but rather nominal, the monosyllabic root having been verbalised by the doubling of the final consonant. This is contrary to the usual theory of Hebrew grammarians, the monosyllabic form being referred to a corresponding verb (with the requisite three consonants) as its origin, though the required form has sometimes to be drawn from the mere imagination of the writer. As the verbalising power of the doubled consonant has not, I believe, been noticed before, a few instances will be cited in proof.

בָּר (*bar*), ‘electus,’ ‘purus’; בָּרָר (*barar*), ‘selegit,’ ‘purgavit.’

גָּב (*gav*, *gab*), ‘res in gibbi arcusve figura incurvata’; גָּבָב (*gavav*, *gabab*), ‘curvatus,’ ‘cavus fuit.’

דָּל (dal), pr. 'pendulus,' 'nutans,' inde 'valva januse';  
 דָּלָל (dalal), 'deorsum pependit,' 'pendulus fuit,'  
 'nutavit.'

תָּפָח (taph), 'parvulus,' 'infans'; תָּפָחָפָה (taphaph), 'minutis  
 passibus incessit,' 'de incessu parvulorum et mu-  
 lierum elegantularum et ineptientium.'

קָפָה (kaph), quod 'incurvatum,' 'cavum,' est; 'palma'; קָפָהָפָה (kaphaph), 'curvavit,' 'incurvavit.'

רָב (rav), 'multus'; רָבָבָה (ravav), 'multus factus est,' 'mul-  
 tus fuit.'

רָקָה (rak), 'tenuis,' 'macer'; רָקָקָה (rakak), 'tutudit,' spec.  
 'tundendo expandit,' 'tenue fecit.'

These examples will suffice to prove that the verbal form is a derivative, and yet in all such cases the primitive monosyllable is referred in our Hebrew lexicons to the verb; the parent, in fact, is supposed to owe its origin to the offspring. In the Arabic, which exhibits in many instances a more archaic type of Semitic words than the Hebrew, the corresponding verbs (as written) are almost always found without the doubled consonant.

In comparing words of two different families of languages, it is evident that the connection cannot always be traced as distinctly as in the comparison of words belonging to languages of the same family. If the case were otherwise, there would be but little necessity for the division into families or classes. It is sometimes difficult to determine the real meaning of a root from the manifold, and often fantastic, meanings that have sprung from it, as offshoots; but when its signification can be correctly ascertained, a real connection may be established in many instances between the words of the two families of language in this primary meaning, and often also in the secondary meanings that have sprung from it. There is probably more danger in such an investigation of being led astray by fanciful analogies than in comparing words belonging to the same family, but the laws which regulate the interchange of letters are now so well understood that the danger is much less than it was two centuries ago. The laws which Grimm has laid down in his examination of words in the

European class are applicable, for the most part, in the comparison of words belonging to the two classes.

Where a connection can only be traced between a Semitic word and a corresponding one in Greek, the Semitic element may have been brought into Greece by migrations from the southern and eastern shores of the Mediterranean, which tradition has distinctly recorded, and will not be noticed in this paper. The Semitic element in Greek may be traced without much difficulty, and the subject is important enough to deserve a separate discussion.

*Comparison of words of monosyllabic form, and of the form בָּרָבָּר (ravav) in the Semitic, with corresponding words in the Indo-European class\*.*

Heb. בָּרָ (bar), electus, dilectus, purus. The meaning of the root is *cutting, separating*, and hence *preferring, exploring, purifying and forming*, &c.

רָבָּר (baar), insculpsit, explicavit.

בָּרָאָר (barā), cecidit, secando effinxit, creavit.

בָּרָהָר (barah), cecidit, comedit, elegit.

בָּרָרָר (barar), selegit, purgavit, exploravit.

Arab. بَرَّ (barāa), creavit, dimisit.

فَرَّ (farra), fugit, aperuit, nudavit.

Gr. φαρώ; Lat. for-are; Germ. bohren; Eng. bore; Sans. bharv (to beat, to break). With the secondary meanings may be compared Sans. var (to prefer, to love). Gr. ἐράω, ἔρος; Sans. varas (good). Gr. ἐρι-, ἄρι-; Lat. verus; Goth. air.

With בָּרָאָר (bara), creavit, are connected Sans. bhar (to produce); Lat. pario; Goth. bairan; Eng. bear; Russ. beru; Welsh brawn (produce).

\* For the Sanscrit words I am indebted to Eichhoff's 'Parallèle des Langues de l'Europe et de l'Inde.' Paris, 1836.

The meanings of the Arabic words are chiefly from Freytag's 'Lexicon Arabico-Latinum,' 1837.

Heb. גָּבָּהּ (*gav, gab*), res in Lat. *gibbus, gibbosus*; Gr. *gibbi* arcusve figuram in- κύφος. curvata.

כָּבָּדָהּ (*gavav*), incurvatus fuit.

Heb. גָּמָּה (*gam*), pr. subst. ad- jectio, cumulus, hinc part., accessionem indicans.

גָּנָּמָהּ (*gnamam*), congrega- vit, conjunxit.

גָּנִּים (*im, gnim*), pr. con- junctio; præp. *cum*, adv. *simul.*

“

Arab. جَمَّا (*jamma*), cumulum adjecit, auxit, multus fuit.

Heb. דָּאָבָּהּ (*daav, daab*), tabuit, liquefactus est, hinc languit.

Arab. دَسَّابَا (*dsâba*), liquidus evasit.

“

تَبَّا (*tabba*), debilis fuit.

Heb. זָעָד, זִיד (*zoud, zid*), effe- buit aqua, transfertur ad animi intemperantiam.

Heb. חֹשֵׁעַ (*choush*), festinare.

Arab. حَشَّا (*chasha*), conci- tavit.

Heb. קַיְדָּהּ (*kid*), pernicies, exi- tium.

Arab. كَيْد (*kayd*), deceit, war.

Gr. γέμω; ἄμα, γάμος; Sans. *gam* (to hold, to fasten).

Ger. *sammeln, sammt*; Sans. *sam* (to join), *sam* (with); Lat. *cum, cumulus*; W. *cym*;

Pers. پَم (ham).

Lat. *tabeo, deb-ilis*.

Gesenius compares Sans. *tap* (to be hot, to burn), the primary sense being “to melt with heat.”

Germ. *sieden*; A.S. *seathan*; Eng. *seethe*; Gr. ζέω; Sans. *ju* (to move, to bubble).

Sans. *acūs* (lively); Gr. ὠ-κὺνς; Germ. (*chuschen, hast*); Eng. *haste*.

Sans. *çath* (to wound); Gr. κήδω; Lat. *cædo, cædes*; Ir. *keid*; W. *cad* (battle), *cadu* (to fight); Germ. *schaden*; Goth. *skathian*; Eng. *scathe*; Dan. *skader*.

Heb. קַפְתָּה (*kaph*), quod incurvatum, cavum, est; palma. קַפְתָּהָה (*kaphāh*), קַפְתָּהָה (*kaphaph*), incurvavit.

Arab. كَفَأَ (*kafaa*), invertit, avertit.

Heb. קָוַר (*kour*), fodere.

Arab. كَرَأَ (*karā*), fodit terram. Heb. נְקָרָה (*n'karah*), fissura.

Heb. מָעֵל (*magnal, maal*), perfide egit, peccavit, prævaricatus est. "Primaria radicis significatio videtur esse in *tegendo*," (Gesen., s. v.).

Heb. נָעַד (*noud, moveri*), נָעַד (*nadad*), movit.

Arab. نَادَ (*nadda*), aufugit, dispersit.

نَادَ (*nāda*), nutavit.

Heb. טָרַע (*sar*), malus, tristis.

Arab. شَرَّ (*sharra*), male egit.

Heb. קֹועַל (*koul*), vox.

Arab. قَالَ (*kāla*), dixit (Gesen.), rogavit, petiit (Freytag).

Sans. *kap, kamp*, root of *kampas* (bending), *kup* (to sink); Gr. κύπτω, κάμπτω; Lat. *curvo, cavus*; A. S. *geap* (crooked); Ir. *kip* (hand).

Sans. *k'hr, fidit, fudit* (Gesen.), *kār* (to divide, to separate) (Eich.); Gr. κείρω; Lat. *cerno*; W. *cryw* (a slice).

Sans. *mal* (to cover, to soil), *malas* (bad); Lat. *malus*; W. *mall* (soft, evil).

Sans. *nat* (to move) (Gesen.); Lat. *nuto*; W. *neidio* (to leap, to throb); E. *nod*.

A. S. *sar, sarig*; Eng. *sorry, sore* (bad); W. *sor* (sullen, harsh); Germ. *sorge*; Old Germ. *sueran* (dolere).

Sans. *kal* (to cry out); Gr. κέλω, καλέω; Lat. *calo*; Sw. *kalla*; Eng. *call, hail* (v.); Germ. *hallen*; W. *galw* (to call, to invoke); Lith. *kalbu*.

Heb. קַל (kal), celer, קַלְיָה (ka-lal), levis fuit, imminutus est. Lat. *cel-er*, cello in ante-cello, ex-cello; Gr. κέλλω, κέλης; Sans. *çal* (to move).

Arab. قَلْ (kalla), paucus fuit, extulit se in volatu avis.

This list might be extended further, but our present limits will not allow more than a few examples of each class of words to be compared together. Gesenius has noticed the connection of some Hebrew monosyllabic words with corresponding words in the Indo-European stock, admitting in his Grammar that they sometimes coincide with each other. Thus he compares Heb. פִּיד (pid), 'calamitas,' with the Sans. *pij*, 'contristare,' 'affligere,' and Heb. מִתְּהָ (mouth, *mout*), 'mori,' with Sans. *mri*, *mrita*; observing of the latter word, "Cæterum media radicalis a emollita videtur ex liquida r." Would it not be more in accordance with the genius of language to say, that the liquid had been inserted in the primitive root? Compare Erse *meath*, 'death,' *meatham*, 'to die,' with Welsh *marw*, 'to die.' He omits, however, many coincidences equally apparent, as for instance—

Heb. מָעוֹד (moud), Arab. مَادَ (madda), 'trahendo extendit,' with Sans. *math*, 'to move,' 'to impel,' Lat. *motus*; Heb. מָעוֹג (moug), 'fluere,' 'dissolvere,' Arab. مَاجَ (maja), 'jactavit undas mare,' مَاء (mawj), 'unda,' with Sans. *mih*, 'to pour out,' 'to flow,' Dan. *myg* 'soft,' W. *mwyyg*; Heb. קִינָה (kin), Pihel. 'cantum lugubrem cecinit,' with Sans. *kan*, 'to sound,' 'to resound,' Lat. *cano*, W. *canu*, Ir. *caoine*, pr. *keene*, 'lamentation for the dead,' and many others.

*Hebrew verbs of the form רְכָב (ravav).*

רְכָב (badad), divisit, separavit. Sans. *vidh* (to separate); Lat. *vido* in *di-vido*, *viduo*, *viduus*; Dan. *vidue*; Germ. *wittwe*; Eng. *widow*; Gr.

רְכָב (bad), pars, adv. solum, tantum.

Arab. بَدَدَ (*badda*), separavit, solus in opere versatus fuit.

Comp. Heb. בָּזָה (*baza*), dissecuit, בָּזָז (*bazaz*), diripuit, spoliavit. (Primaria potestas esse videtur in *dispersendo*, Gesen.)

בָּלָל (*galal*), volvit.

Arab. جَالَ (*jalla*), magnus fuit (prob. from the secondary meaning בָּלָל *cumulus*), migravit.

גָּדַד (*gadad*), incidit, scutuit.

קָצַץ (*katsatz*), præscidit, abscidit.

The Arabic closely corresponds with the Hebrew in the roots גָּד (*gad*) and קָטַץ (*kats*). From these words spring קָדַד (*kadad*), 'to cut asunder,' 'to split,' קָטַל (*katal*), 'to cut down,' 'to kill,' קָטַן (*katan*), 'to cut off,' 'to sharpen,' and many others. See Gesen. Gram., sect. 30.

חָלַל (*chalal*), perforavit, solvit, aperuit.

Arab. خَلَلَ (*challa*), extenuata fuit caro, perforavit, خَلَّ

ἰδίος, ἰδίω. Comp. also Sans. *bhid* (to cut, to break); Lat. *findo*; Gr. φάζω.

Sans. *khawl* (to totter, to walk lame); Gr. κυλίω; Eng. coil. [With Germ. *quellen*, Eng. *well*, may be comp. בָּלָל (*gal*), "scaturigo" (waves, Lee), from the primary sense of *rolling*.]

Sans. *chid* (to hew, to split); *çath* (to wound); Lat. *cædo*, *cædes*; Gr. κήδω, σχίζω; Eng. *cut*; Goth. *skuidan*; Germ. *scheiden*; Lith. *skutu*; W. *cat* (a piece, a fragment), *cateia* (to cut or mangle), *catdu* (to cut).

Sans. *hal* (to hollow); Gr. δι-κέλλα; Lat. *cælo*; Germ. *höhlen*; Eng. *hollow*; Lith. *kalu*; Russ. *kolin*. (In the sense of *loosening*, the Gr. χαλάω.)

(*chalā*), vacuus fuit, liber fuit.

**קָתַח** (*kathath*), cudit, contudit, percussit.

Arab. **كَدَّ** (*kadda*), contudit, operose laboravit (Gesen.) ;

**كَتَّ** (*katta*), secuit.

**كَرَّ** (*karar*), in orbem ivit, saltavit.

Arab. **كَرَّ** (*kāra*), spirali forma cidarim capiti obvolvit.

**מָלַל** (*mala*), locutus est, abscidit.

Syr. **מָלָל** (*m'la*), locutus est.

The primary meaning is 'to cut off,' and hence 'to separate words,' 'to speak.'

**מָרַר** (*marar*), fluxit, amarus fuit; Hiph. acerbe flevit.

Arab. **مَرَّ** (*marra*), transivit, amarus fuit.

**מַצֵּב** (*matsats*), suxit.

Arab. **مَذَّ** (*mazza*), id.

**מַשְׁחַשׁ** (*mashash*), palpavit, contrectavit.

Sans. *çath* (to wound); Lat. *cutio* in *per-cutio*, *cudo*; Gr. *κτάω*; Eng. *cut*. [Vide **גָּדָד** (*gadad*).]

Sans. *c'ar* (to move); Gr. *χορός*, *σκαίρω*; W. *cōr* (a circle, a choir).

A.S. *mælan* (to speak); Dan. *mæle* (the voice); Old Eng. *mell*; Gr. *μέλος*. Probably Goth. *mel* (writing), the prim. sense being *to describe*. With the prim. meaning of the Hebrew the Sans. *mar* (to cut) agrees, Gr. *μετρω*.

Lat. *mæreo*, *amarus*; Gr. *μύρω*, *μύροπατ*; Germ. *muren*; Eng. *mourn*; A.S. *murnan*; W. *meru* (to drop, distil); Gael. *amhar* (grief).

[Eichhoff compares Gr. *μύρω* with Sans. *marj* (to sound, to murmur).]

Sans. *muj* (to press out); Gr. *μυζέω*, *μύζω*.

Sans. *mas* (to break); *tangere* (Lee); Gr. *μάσσω*.

Arab. مَسَّ (massa), tetigit.

מָדַד (madad), tendit, ex-tendit, mensus est.

Arab. مَدَّ (madda), extendit.

פָּדָד (padad), secuit, aravit.

פָּדָה (padah), solvit, prim. secando.

רָחָח (rachach), tenuis, tener fuit, timidus factus est.

רָקָק (rakka), tenuis fuit, tremuit.

תָּלָל (talal), aggressit, extulit.

תָּלָה (talah), suspendit.

تَلَّ (talla), conjicit in collum.

تَلَّ (tall), collis, cumulus.

طَالَ (tala), longus, procerus fuit, distulit.

Sans. *ma, mas* (to stretch out, to measure); Dan. *meden*; Lat. *metior*; A.S. *metan*; Goth. *mitan*; Gr. μάω, μετρέω; W. *meidr* (measure); Gael. *mead*.

Sans. *bhid* (to cut); Lat. *findo, fido, fudio*; W. *ffat* (a blow); Gr. φάξω.

Sans. *rikh* (to tremble), *raikas* (fear); Gr. φύέω; Lat. *rigeo*; Germ. *schreck*.

Sans. *tul* (to raise up); *till* (to rise); Gr. τλάω; Lat. *tollo*. The primitive meaning is that of *rising*, and hence *height, length, expansion, delay*. Compare Eng. *tall*, W. *tellu* (to stretch), *dal* (what spreads out, a leaf); Ir. *dail* (delay).

Another method in which the verbal form has been produced is, by the addition of a vowel or breathing, as prefix or suffix, to the primitive root. The first will find analogies in the Greek language, as ὁμίχω, Sans. *mih*; ὁδούς, Lat. *dens*; ὁφρύς, Germ. *braue*, Eng. *brow*: the second has its counterpart in the Celtic languages, in which the verb is almost always a derivative, and is formed by the addition of a vowel;

as *cad* 'a battle,' *cadu* 'to fight'; *ted* 'spreading out,' *teddu* 'to spread out (hay)'; *eisor* (equal, like, Gr. *ἴσος*), *eisori*, 'to make similar.' The commencing or terminating vowel is however sometimes a part of the primitive root.

אָגָר (agar), collegit.  
Comp. גּוּר (gour), congregari; גּוּרָה (garar), traxit.

Gr. ἀγέλπω; Lat. *agger*, *gero*;  
Sans. *gdr* (to draw in, to include); *giras* (mountain).

אָבָר (abar), in altum eni-  
sus est.

Sans. *barh* (to effect, to dis-  
tinguish one's-self); Gr.  
βριάω, βρίθω, βρι-; Goth.  
*abrs* (strong); A.S. *abal*  
(strength); Eng. *able*; W.  
*bri* (dignity, rank), *bras*  
(thick, large).

Arab. أَبْرَأ (abara), bene hab-  
uit, probus, beneficus fuit  
(Lee).

אָבָל (abal), luxit.  
חָבָל (chabal), læsit, de-  
struxit.

أَبْلَاه (ublah, ablah),  
noxa, calamitas.

Old Germ. *balo* (pœna, pestis,  
pernicies); Norse *böl* (ca-  
lamitas); Old Sclav. *bol* (ill-  
ness, pain); A.S. *bealu*;  
Eng. *bale*; W. *ballaw* (to  
scream), *ball* (plague); Ir.  
*bealu* (to die); Gr. ἀβαλε. Comp.  
also Sans. *balh* (to cry, to scream).

אָתָם (atam), clausit.  
Arab. أَطَم (atama), arctavit,  
clausit.

A.S. *demman*; Germ. *dämmen*;  
Eng. *dam*; Dan. *dämmen*.

אָמָן (aman), fulcivit,  
tentavit, firmus fuit. Arab.

Sans. *man* (to uphold); Gr.  
ἀμύνω; Lat. *munio*.

أَمَن (amana), fudit, securus  
fuit.

אָרָג (arag), plexit. " Pri-

Sans. *rag* (to move); Germ.

maria hujus radicis syllaba  
est **רָגַ** (*rag*), quæ motionis  
celerisque agitationis potes-

tatem habebat. Cf. **רָגַגְ**  
(*rajja*), movit, agitavit.”  
Gesen. s. v.

**הָרַס** (*haras*), diruit.

Arab. **هَرَسَ** (*harasa*), contudit  
vehementius.

**הָלַח**, **יָלַח** (*halach, yalach*),  
ivit, processit. **יָלַחַ**. Arab.

**لָאָקָ** (*laaka*), legavit, misit  
nuntium.

**יָפַחַ** (*yaphang*), splenduit.

**يَثَرַ** (*yathar*), redundavit,  
Niph. excelluit.

Arab. **وَتَرَ** (*wattara*), unum  
post alterum produxit.

**יָקָבַ**, **נָקָבַ** (*yakav, nakav*),  
cavavit, effodit. **קָבָבַ** (*ka-  
vav*), id.

**יָקָרַ** (*yakar*), pretiosus fuit.  
Arab. **وَقَارَ** (*wakar*), gravitas,  
mansuetudo.

**יָכַלְ** (*yachal*), potuit, va-  
luit.

*regen*; Eng. *rock* (v.) ; W.  
*rhoc* (what shoots out in  
different ways, Pughe).

Sans. *ris* (to cut, to hew) ; Gr.  
*ρήσσω* ; Germ. *reissen* ;  
Russ. *riezu* ; Fr. *raser* ; W.  
*rhis* (what is broken into  
points, Pughe).

Sans. *lagh* (to move, to come  
to) ; Lat. *lego*.

Sans. *bhd* (to shine, to burn);  
Gr. *φέγγω, φάω*.

Sans. *tri* (to go beyond) ; *-τε-  
πος* in Gr. ; Lat. *itero*.

Lat. *cavo, cavus* ; Sans. *çau*  
(to cut) ; W. *ogof* (a cave).

Lat. *carus* ; Sans. *çraiyas*  
(agreeable) ; from *çri* (to  
serve) ; W. *caru* (to love).

W. *gallu* (to be able) ; Lat.  
*calleo* ; Eng. “could.”

Arab. **كُلٌّ** (*wakala*), commisit  
rem alteri.

אַשְׁחָגָה (yashang, *yasha*). Sans. *saiv, san* (to help) ; Gr. *σαόω, σόος* ; W. *swyn* (a remedy).

דָמָה (damah), quievit,  
verdedit.

דָמָם (damam), siluit, qui-  
evit.

Arab. **دَمَّا** (*dāma*), tranquillus  
fuit.

With the prim. meaning of  
silence comp. Eng. *dumb*,  
Germ., *stumm, dumm*; Dan.  
*dum*. With the derived  
meaning of *coercing, de-  
stroying* ; Sans. *dam* (to  
tame) ; Gr. *δαμάω* ; Lat.  
*domo*; Goth. *tamian*; Germ.  
*zähmen* ; Eng. *tame*.

זָרָה, זָרָג (zarah, *zarang*),  
sparsit, sevit.

Sans. *sri* (dissipare, Gesen.) ;  
Lat. *sero*.

צָרָה (dsarra), sparsit, dis-  
seminavit.

חָרָה, חָרָר (charah, *cha-  
rar*), arsit.

חָרָר (charra), ferbuit.

Lat. *uro, areo* ; Germ. *har,  
hyr* ; Eng. *char* ; Sans. *us*  
(to burn), *ul* (to warm) ;  
W. *eirio* (to brighten).

קָלָא (kalā), clausit, cohi-  
buit.

Gr. *κωλύω, κλείω* ; *clavis,  
cludo* ; Sans. *hul* (to in-  
clude, to cover) ; Germ.  
*hehlen* ; W. *celu*.

كَلَّا (kalaa), custodivit,  
servavit.

كَرَاه (karah), fudit ;  
(kour), id.

Sans. *kār* (to divide, to sepa-  
rate) ; Gr. *κείρω* ; W. *gyru*  
(to thrust) ; Eng. *gore* (v).

كَرَأَ (karā), fudit.

كَمَاه (kamah), desiderio  
rei confectus est.

Sans. *kam* (to love, to cherish) ;  
Gr. *κομέω* ; Lat. *como* (pr.  
meaning 'to take care of').

מָשָׁחַ (masah), liquefactus est, diffuxit.

מָשָׁסַ (masas), מָשָׁסַ (maas, mās), id. Hiph. 'watered.'

נָכַחַ (nachah, nakah), percussit, trucidavit.

Arab. نَكَّى (nakay), affecit noxa, nece.

שָׁלָחַ (shalah), "was prosperous, quiet." Lee.

Arab. سَلَّ (salā), curā liberum habuit animum, securus fuit.

פָּרָהַ (parah), ferre, curare. Syr. פָּרָה (p'ro).

פָּתַחַ (pathah), aperuit, persuasit, decepit.

فَاتَّ (fatā), liberalitate vicit aliquem.

קָלַחַ (kalah), torruit.

كَلَّى (kalay), roasted.

Sans. *masj* (to wash); Lat. *madeo*; Gr. *μυδάω*; Russ. *motzu* (to wet); Eng. *moist*.

Sans. *nac* (to perish, to destroy); Lat. *neco*, *noceo*; Gr. *νεκ-νς*; Eng. *knock*; Germ. *knicken*; W. *cnoc* (a stroke).

The primitive meaning of the root appears to be *quietness*, and thence *prosperity*, of which it is the sign. Comp. Lat. *sileo*; Goth. *ana-silan*; (*still werden*); Eng. *still*; Armor. *sioul* (silent, tranquil).

Sans. *bhar* (to draw, to bear); Gr. *φέρω*; Lat. *fero*; Goth. *bairan*; Eng. *bear* (v.); Germ. *fahren*; Gael. *beir*; W. *bwrn* (a load).

Sans. *pat* (to stretch out); *path* (to speak out); Gr. *πετάω, πελθω, ἀπατάω*; Lat. *pateo, pando*.

Gr.\*κηλιός, κήλω; Latin *caleo*; Sans. *jval* (to burn); Germ. *glühen*; Eng. *glow*; Lith. *szylu*; Russ. *kaliu*; Welsh *glo* (coal); *gloew* (bright).

\* Messrs. Liddell and Scott derive *κηλιός* from *καίω*, but the λ appears to belong to the root.

רָאַה (rāah), vidit.	Gr. ὤράω; Sans. <i>rdj</i> (to shine); Germ. <i>wahren</i> ; Fr. <i>rayon</i> ; Eng. <i>ray</i> .
רָאֵי (raay), vidit.	

רָפַח (raphah), jecit, de- jecit, dimisit.	Sans. <i>raph</i> (to move, to break); Gr. <i>πληρω</i> .
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This final breathing is in some instances hardened into a guttural, for though in a later stage of language the process is to soften the gutturals into weaker sounds, in an earlier or formative æra this does not appear to have been the usual course. Compare פָתָח (pathach), פָתָה (pathah), with the Indo-European cognate words, *πετάω*, *pateo*, in which the guttural is wanting. The inclination of the Semitic nations towards guttural sounds would easily lead to a hardening of the simple aspirate into a stronger sound.

The aspirate is sometimes found in the middle of the verb, and is little more than a lengthening of the original vowel sound. Compare גָהָר (gahar), 'inclinavit se,' with Gr.\* γῦρ-ός; זָהָר (zahar), 'splenduit,' 'luxit,' with Sans. *sur* 'to shine,' Gr. *σείρω*, *σεῖρ*; W. *seiriad* 'sparkling,' *sér* 'stars.'

Another class of words, referred to in discussing the nature of Hebrew roots, is that beginning with a formative *ו* (nun), with which the class beginning with *ו* (ain) may be connected. The *ו* (nun) is sometimes part of the primitive root, but the large number of instances in which an equivalent verb is found without it, shows that it was frequently nothing more than a prefix.

נָתַר (nathar, natar), tre- muit †.	Sans. <i>tras</i> (to fear); Gr. <i>τρέω</i> ; Lat. <i>terreo</i> ; Russ. <i>triasu</i> .
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\* Γυρός ἐν ἀμοισιν. Odys. xix. 246.

† The primitive idea is that of *stretching a cord*, whence the secondary meaning of *trembling* is derived. Comp. Arab. وَتَرَ (watar), 'nervus,' 'chorda'; وَتَرَّ (wattara), 'tetendit arcum,' 'terrefecit.'

נָפַל (naphal), cecidit, lapsus est, excidit consilio. Germ. *fallen*; Eng. *fall*; Lat. *fallo*; Gr. *σφάλλω*; Sans. *sphal* (to move, to decline from).

נָקַב (nakav), cavavit. Lat. *cavo, cavus*; Eng. *cave*; Sans. *çau* (to cut); W. *ogof* (a cave).  
Arab. نَقَبَ (nakaba), perfodit\*. Arab. نَقَبَ (nakaba), percussit.

Arab. نَشَرَ (nashara), serravit. Chal. נָסַר (n'sar), id. Lat. *serro*; Gr. *ξυράω*; Sans. *ksur* (to cut, to shear); Germ. *scheren*.

נָטַר (natar), custodivit†. Sans. *tra* (to guard, protect); Gr. *τηρέω*.

נָקַפֵּה (nakaph), compegit, cecidit.

Arab. نَقَفَ (nakafa), percussit.

נָטַל (na-tal), sustulit. Sans. *tul* (to raise up); Gr. *τλάω*; Lat. *tollo*; Goth. *thulan*; Eng. *thole*; Dan. *taaler*.

נָתַב (na-thav, na-tab), cavit, trivit; נָתַבְּה (nathib), via trita. Sans. *stabh* (to make firm or hard); Gr. *στελθω*; Lat. *stipo*.

The proper sound of the *ו* (*ain*) is in dispute among Hebrew grammarians. The modern Jews pronounce it as *gn* or *ng*, which Gesenius affirms (rather too dogmatically) to be decidedly a false pronunciation. Prof. Lee says, that the Arabs of Barbary give a nasal sound to their 'ain,' and that the present Jewish pronunciation may be the ancient one. In the

\* Compare קָבָב (kavav, kabab), 'cavavit,' and יְקָבֵב (yekev), 'cupa torcularis plerumque in terram infossa vel ipsi rupi incisa erat.' Gesen.

† Arab. نَطَرَ (natara), 'custodem egit.'

Septuagint it is sometimes represented by *g*, and sometimes by a simple vowel sound, and the same variation is found in words of the Indo-European stock, corresponding to Semitic words beginning with *ain*. In the following words the *ain* is represented, for brevity's sake, by *g'*.

בְּמַעַן (*g'amam*), conpinxit. Gr. *γαμέω*, *γάμος*; Sans. *yam* (to hold); *yaman* (a pair); Lat. *cum*.

**עִמָּל** (*g'amal*), labor, mo- Gr. ἀμιλλα, μωλέω ; Lat. mo-  
lestia. *litor* ; Eng. *moil*.

Arab., Syr. idem.

גָּלָגָג (g'agalag'), sorbuit. Sans. *gal* (to cat); Lat. *glutio*, *gula*; Eng. *gullet*; Dan. *gulper*; Russ. *gloatain*.

פָּנָחַ (g'anah), cecinit. Sans. *kan* (to sound) ; Gr. γεγώνω, γεγωνός; Lat. *cano* ; W. *canu*.

גָּרָר (*your*), vigilavit, ex-  
citatus est. Sans. *gar* (to wake); Gr. *γηρ-*  
*γορέω*, *ἐγέλπω*, *οὐρός*; Lat.  
*prior*.

עָרָג (*g'arag*), ascendit, de- Gr. ὅρεύω; Lat. *rigo* in por-  
sideravit. *rigo*; Eng. *reach*; A.S. *re-*

Chal. רַגָּג (*ragag*), petere, desiderare.

גַּדְעָה (*g'adah*), transiit, Gr. ὁδός, ὁδεύω; Sans. *vado*; Germ. *waten*; Eng. *wade*.  
ivit.

Arab. عص (*g'adah*), præterit,  
transivit.

עֲנָה (g'anah), afflictus est. Gr. ἀριάω, ἀρλα; Sans. anaya  
(Vans Kennedy).

Arab. **جَنَسْ** (*gāns*), molestia magna.

**גָּבָר** (*g'abar, g'avar*), trans-  
it.  
Arab. *idem*. Sans. *par* (to move); Gr. *περάω, περάν*; Germ. *über*; Eng. *over*.

**גָּנָד** (*g'anad*), alligavit.  
Arab. *אָנָד* (*g'anda*), apud, pe-  
nes. Sans. *naddhan* (band), from  
*nah* (to bind); Lat. *nodus*;  
Eng. *knot*; A.S. *cnotta*;  
*knude*.

In the preceding examples the verb has been formed partly by the prefixing and partly by the suffixing of an additional element: in those which follow, the first two consonants may be inferred to represent the primitive root; or in other words, the verbal form has been produced by a suffix, as in our 'throttle,' from 'throat'; 'liken,' 'fasten,' 'darken,' &c., from 'like,' 'fast,' 'dark.' When, however, the second consonant is a liquid, the whole three consonants may belong to the primitive root, and form one syllable.

**קָפָד** (*kaphad, kapad*), con-  
traxit, abscidit. Sans. *cap* (to break); Fr.  
couper; Eng. *chop*; Gr.  
*κοπ'τω*; Germ. *kappen*;  
Russ. *kopaiu*.  
Arab. **كَفَّ** (*kaffa*), subduxit.

**קָרָז** Chal. (*k'raz*), prædi-  
cavit. Sans. *krus* (clamare); Gr.  
*κράξω, κηρύσσω*; Germ.  
*kreischen*; A.S. *grædan*;  
Fr. *crier*; Eng. *cry*; W.  
*crio*.  
Arab. **كَرَازَة** (*karaza*), id. Com-  
pared with **קָרָא** (*karâ*), cla-  
mavit.

**בָּלָג** (*balag*), nituit, efful-  
sit. Sans. *bhlaç* (to shine); Gr.  
*φλέγω*; Lat. *fulgeo*; A.S.  
*blican*; Germ. *blicken*.  
Arab. **بَلَاقَة** (*balaka*), micuit.

**בָּדָל** \* (*badal*), divisit, sepa-  
ravit. Comp. **בָּד** (*bad*), Sans. *vidh* (to separate; Lat.  
*vido* in *di-vido, viduus*. [See

\* Many verbal forms with different suffixes are formed from a single

pars, פָּדָד (badad), separa-  
vit.

מָזָג \* (mazag), מָסָח (ma-  
sach), miscuit.

Arab. مَزْج (mazaja), miscuit.

חָרַשׁ (charash), חָרָתָה (cha-  
rath), incidit, insculpsit.  
Comp. כָּורֵה (kour), קָרָה (ka-  
rah), fodit.

סָלַד (salad), solidavit;  
“hardened,” (Lee).

Arab. صَلَدٌ (salada), dura fuit  
terra.

סְמֵל (sémel), simulacrum,  
from סְמָל (sumal), rad. in-  
us., prob. ‘similis fuit.’

Arab. سَمَلٌ (samala), compo-  
suit.

רָגָז (ragaz), commotus est,  
subs. furor, ira. Arab.  
idem. Comp. רָגָשׁ (ragash),  
tumultuatus est.

רָדָם (radam), stertuit,  
graviter dormivit.

preceding examples of a si-  
milar formation.]

Sans. *maks*, *miçr* (to mix);  
Gr. *μίσχω*, *μιγνίω*; Lat.  
*misceo*; Germ. *mischen*;  
Eng. *mix*, *mess*; W. *mysgu*.

Sans. *karç* (to cleave); Gr.  
*χαράσσω*, *χαράττω*; Lat.  
*curto*; Lith. *kirtu*; Fr.  
*creuser*. Comp. Sans. *kár*  
(to divide).

Sans. *tal* (to lay a foundation,  
to establish); Lat. *solum*,  
*solidus*; Germ. *stellen*.

Sans. *sam* (to put together);  
Lat. *similis*; Germ. *sammt*,  
*sammeln*; Fr. *assembler*.

Sans. *rag* (to move, to stir),  
*rig* (to tremble); Gr. *όργη*;  
Eng. *rage*; Amor. *arragi*  
(to enrage).

Sans. *drāi* (to rest, to sleep);  
Lat. *dormio*; Germ. *traü-  
men*; Eng. *dream*.

root, as בָּדָד (badah, badad, badar, badal, badak), from  
בָּדָה (bad). This class has already been discussed, and additional examples are omitted here, from want of space. See Part I. p. 195.

\* The *z* or *s* of this stem is probably an insertion, the root being apparently MIG.

שָׁבַר <sup>שָׁבַר</sup> (*shavar, shabar*), fre-  
git. Eng. *shive, shiver, sever* ;  
Germ. *schiefern* ; Dan. *ski-  
fer* ; Sans. *starh* (to strike).

שָׁבַר \* <sup>שָׁבַר</sup> (*savar, sabar*), ex-  
pectavit, speravit. Sans. *sparkh* (to wish for) ;  
Lat. *spero* ; Fr. *esperer* ;  
Gr. *πεπέρχω*.

Arab. سَبَر <sup>سَبَر</sup> (*sabara*), scrutatus  
est.

פָּלָט <sup>פָּלָט</sup> (*palat*), glaber fuit,  
evasit. Sans. *phal* (to open, to break,  
Eichhoff, separare, Ges.) ;  
Eng. *flee, flight* ; A.S. *fliht*

فَلَتَ <sup>فَلَتَ</sup> (*falata*), fugit.  
Comp. פָּלָה <sup>פָּלָה</sup> (*palah*), sepa-  
ravit.

Germ. *fiehen*.

In the following examples the liquid probably coalesced with the first or third consonant, and formed with the last letter one complete syllable.

דָּרָךְ <sup>דָּרָךְ</sup> (*darach*), calcavit,  
ingressus est. Gr. *τρέχω* ; Eng. *track* ; Sans.  
*trag* (to go) ; Lith. *trankin* ;  
Goth. *thragian*.

Arab. دَرَجَ <sup>دَرَجَ</sup> (*daraja*), ivit.

חָלָק <sup>חָלָק</sup> (*chalak*), levis, blan-  
dus fuit.  
חָלָקֹת <sup>חָלָקֹת</sup> (*chalakkoth*), blan-  
dishments, flattering things  
(Lee). Gr. *κόλαξ, κολακεύω* ; Sans.  
*çlghd* (praise). If the Sans.  
*çal* (to glorify) be the pri-  
mitive form, the *p* (*koph*) of  
the Hebrew is a mere suffix.

كَلَّاكَة <sup>كَلَّاكَة</sup> (*kalaka*), æquabi-  
lem lævemque fecit.

\* The sibilant may in this instance, as in others, be a prefix. The primary meaning is 'intuitus est,' and hence *to look for, to expect, to hope*. "Origo esse videtur in fodiendo et perscrutando quod stirpi *בָּר*, *בָּר* (*bar, par*) proprium est." Gesen., s. v. Here the primary meaning of the root, as in many other examples, is found in the Semitic class.

תָּרַדְתִּי (charēd), tremuit.	Gr. κραδάω, ὥρρωδέω; Irish creatham (to shake); W. cryd (shaking, rocking); Eng. cradle.
Arab. تَرَدَ (charida), iratus fuit.	
תָּרַדְתִּ (tarad), Chal., trusit.	Sans. trad (to press); Lat. trudo; Goth. trudan; Eng. thrust (provincial <i>thrut</i> ).
Arab. تَرَدَ (tarada), detrusit. Sy. id.	
תָּרַקְתִּ (parak), rupit, fregit.	Sans. prah (Gesen.); Goth. brikan; Eng. break; W. bregu; Lat. frango.
Arab. تَرَكَ (faraka), idem.	
תָּלַם (kalam), conviciatus est; ("hurt by words," Lee).	Sans. klam (confici, Gesen.); Lat. calumnior; Goth. holon; Gael. culithe.
Arab. كَلَمَ (kalama), vulneravit, locutus est.	
תָּרַבְתִּ (saraph, sarap), sorpsit.	Lat. sorbeo; Old Norse sarpr (ingluvies); Germ. surpfen, sörpeln, schlürsen; Sw. sörpla; Gael. srub (to sip); Gr. ῥοφέω.
Arab. صَرَفَ (sarafa), bibit vi- num.	
תָּרַפְתִּ (taraph), prob. Hebreis id valebat quod	Sans. tarp (to rejoice); Gr. τέρπω; Lith. tarstu.
Arab. تَرِفَ (tarifa), "bonis commodisque vitæ affluxit, vel iis fruitus et lætatus fuit (Freytag); "oblectare" (Gesen.).	

These examples will fully bear out the assertion that a large number of roots may be identified as common to both classes of languages. An examination of the Semitic prepositions, particles and numerals (for which we have not space), and also of the especial Arabic element that can be connected with

the Indo-European stock, would make this position still stronger. It is true, that the connection of the two families belongs to the earliest stage of language, being found chiefly in the form and meaning of primitive roots ; it is not what Gesenius has termed a 'historic' or 'gentilic' connection, for which he affirms that an agreement in grammatical structure is necessary, but the affinity is not less real or certain on this account. There is a manifest disposition on the part of some eminent modern philologists to treat an affinity of this nature lightly, as if it were accidental, or consisted almost wholly of imported words, or of words formed to imitate common sounds in nature. Such an opinion can only have been formed from imperfect knowledge or a superficial examination. The very same assertion was made of the connection between the Celtic and other Indo-European languages, and (what is still stranger) of the affinity of the Persian with the same stock. A more thorough and scientific examination of these languages has utterly dissipated such theories as these, which yet were maintained with equal ignorance and dogmatism ; and the progress of linguistic researches, after grouping together many languages in one family, will certainly bind together families of language by the discovery of affinities, more ancient in their origin, but equally certain.

From an examination of more than 700 Semitic words, to which corresponding forms may be found in the Indo-European stock, I will venture to affirm that as large a number of roots may be identified on sound principles in the two classes (Semitic and Indo-European) as the Sanscrit has in common with any other language of the same stock. Vans Kennedy asserts that of 900 Sanscrit words, he found 339 in Greek, 319 in Latin, 162 in German, and in English 251. Eichhoff, in his splendid work, the 'Parallèle des Langues,' compares about 500 primitive Sanscrit roots with corresponding roots in Greek and Latin \*. If the whole range of the two classes be included in the research, as large a number of roots may be identified between them as the highest of these

\* I assume that these numbers represent pretty nearly the amount of connection between the Sanscrit and the Greek or Latin, omitting the forms of declension and conjugation.

numbers indicates. If this position can be established, it will be readily granted that such a connection cannot be explained by the theory of a mere accident, or an imitation of the common sounds of nature. It points to a primitive oneness of language, and of the human race.

\* Comparison of the names of Common Things in the Stemic and Indo-European languages.

Heb. אָבָּא (*av, ab*), pater; Syr. Lat. *avus*; Gr. ἄππας, ἄππα; *abo*.

Arab. أَبٌ (*ab*), pater.      Goth. *aba* (man, husband); Old Norse *afí* (father); Old High Germ. *abo*; Gael. *ab*, *abha*. [Magy. *apa*.]

Davies (Celtic Res. p. 475) compares Ir. *ab* (lord, father), *aba* (father, cause); Armoric *abec* (cause, occasion), and Irish *abhar* (cause, motive).

Schwartze compares the Coptic *apas* (antiquus, vetus) with the Semit. אָבָּא.

Heb. אָמָּה (*ém, am*), mater; Syr. *emo*.

Arab. أم (*umma, amma*), mater.

Sans. *ama* (mater); Malabar *amma* (Balbi, Atlas Ethnog.); Hind. *ma*; Gr. μάμα, μάμη; Lat. *mamma*; Sp. *ama* (nurse); Old H. Germ. *amma* (nutrix, mater); O. Norse *amma* (avia); Fris. *anme*. [Basque *ama*.]

Arab. اَنْوَنَاه (*g'awān*), foemina nupta.

This root is found in the Heb. אָנוֹנָה (*g'onah*), cohabitatio, concubitus.

Sans. *janī* (wife); Zend *gena*; Gr. γυνή; Old Pruss. *gena*; Old H. Germ. *chena*, *chona*; A. S. *cwen*; Eng. *quean*; W. *geneth* (girl),

\* The following part has been added as a supplement to the original paper.

*gan* (bringing forth); Erse *gean*; Russ. *zéna*.

Heb. בָּר (bar), filius; Chal. id.; Syr. id.

Arab. بَرِيَّة (bariyyat), crea-  
tura.

Goth. *baur* (son); A.S. *byre*;  
Old Norse *bur*, *bör* (son),  
*bura* (daughter); Old H.  
Germ. *ga-bor* (proles); Eng.  
*bairn*; Lith. *bernas*; Gael.  
*bar*, *bairghin* (son, man);  
Cornish *bearn*. [Compare  
also Coptic *biri*, *berri* (ju-  
venis, recens), and Basque  
*berria* (novus)].

Heb. נִין (nín), proles.

Celtic *nion* (daughter), from  
Ir. *ni* (he hath made, pro-  
duced); *ni* (a thing); also  
*nigh* (daughter), and *nia*  
(sister's son), (Davies, Celt.  
Res. p. 458); Gr. *īnis*. Per-  
haps also Lat. *nanus*.

Heb. אֵי (i, ai), terra habita-  
bilis.

אֵיָה (ya, gia), vallis, regio  
plana.

Arab. جِوَّة (jiwa), ampla terra,  
vallis.

Gr. *aīa*, *γαῖα*; Germ. *au*, *gau*;  
O. Germ. *go*; Goth. *gauja*;  
O. Sax. *gd*, *gō*; O. Fris. *ga*,  
*go*; Sans. *gaīs* (earth); Ir.  
*ai*, *aoi* (region, community),  
Vallancey.

Heb. אֵשׁ (ēsh), ignis.

Arab. أَس (ās), reliquiæ cine-  
rum in camino (Freytag),  
[et ita cinis omnis, Lee].

Sanskrit *us* (to burn); *usas*  
(light); Lat. *usso*; Old  
Germ. *eit* (fire), *eiten*; Mo-  
dern Germ. *heiss*; A. S.  
*asce*; Eng. *ashes*; [Pro-  
vincial Eng. *esh*]; Gr. *aiθω*;  
W. *ys* (a combustible prin-  
ciple); *ysu* (to burn, to  
consume), Pughe.

Heb. טָהָר (ṭed, ad), vapor terræ. Sans. *udan* (water); *ud*, *und* (to flow); Gr. ὕδωρ, ὕδος, ὑέτιος; Lat. *udus*; Old Norse *udaz* (to rain), *udhi* (udor); A.S. *yth*, *ytha* (a wave); Old Sax. *udhia*; Dan. *vaad* (moist); Goth. *vato*; Russ. *voda*.

Arab. أَذْكَرْ (adsi), unda maris. Sans. *ird*; Gr. ἔρπα; Old H. Germ. *erathu*, *aertha*, *ero*; A.S. *eorthe*; Old Sax. *ertha*, *erda*; Eng. *earth*; Germ. *erde*; Old Norse *iördh*; Gael. *uir*, *aird*; W. *erw* (a slang of land, Pughe); Brit. *art* (field, soil). [Basque *erria*]. With the Chal. *arka* compare Gr. ἀράκις,\* ὑρχη; Lat. *orca*, *urceus*.

Chal. אָרָה (avver, aouir'), aér. Gr. ἀήρ; Lat. *aér*; Eng. *air*; Syr. *oar*, *aar*, id. Sp. *ayre*; Ir. *aer*; W. *awyr*; Armor. *ear*, *eer*.

Arab. أَيَّارْ (ayar), id.

The root of these words is probably found in the Hebrew אָרָה (ōr, aor), lucere, (with which the W. *air* (brightness, lucidity) may be compared). Since the root is found in all the Semitic languages (including the Ethiopic), it is undoubtedly native to this class. It is not found in the Sanscrit: at least, Eichhoff produces no nearer etymon to the Gr. ἀήρ than Sans. *vāyus* (wind).

Heb. שָׁׁרֵשׁ (shōr), bos.	Sans. <i>sthūras</i> , <i>sthiras</i> ; Gr. ταῦρος; Lat. <i>taurus</i> ; Old Norse <i>thior</i> (bos castratus); Dan. <i>tyr</i> (abull); Lett. <i>taure</i> ;
Chal. تُورْ (tor), id. Syr. <i>tauro</i> .	
Arab. ثُورْ (thaur), id.	

\* This word was Eolic. “Αἰολεῖς δὲ τὴν φιάλην ἀράκιν καλοῦσι,” Athen. It is less probable, on this account, that the word was introduced by commerce.

Russ. *tur*; W. *tarw*; Goth. *stiur*; A.S. *steor*; Eng. *steer*.

Heb. **תָּרַב** (*g'di*), *hædus*.

Arab. **جَدِي** (*jady*), *she-goat*.

Gr. *γίδα*; W. *gid*, *cidws*;  
A.S. *gæt*; Danish *geede*;  
Goth. *gaitei*; Sans. *aidakas*  
(he-goat); Latin *hædus*.  
[Hung. *göde*; Lapp. *gaits*.]

Heb. **צָבָר** (*g'ez*), *capra*. Syr.

Arab. **جَذَبَر** (*g'anz*).

Gr. *ἄιξ*; Sans. *ajas*; Lith.  
*ozys*; Germ. *geis*; O. H. G.  
*geiz*; Goth. *gaitza*; Slav.  
*koza*.

Heb. **אַיָּל** (*ayyal, ail*), *cervus*.

Arab. **أَيْلَ** (*ayyul*), *caper mon-*  
*tanus, cervus*.

Gr. *ἔλλος*; Ir. *ail*; W. *elain*  
(a fawn); Fr. *elan*; Germ.  
*elch*; Lat. *alce*; Eng. *elk*;  
Lith. *elnis*; Russ. *elen*.

Eichhoff compares the Greek *ἔλλος* with the Sans. *ilat* (lively, agile), but the connection is doubtful. The Greek word may have been derived from the Semitic stock by migration, but the root is found in other languages of the Indo-European class.

Heb. **בָּרָבָר** (*par*), *taurus, juven-*  
*eus*.

Gr. *πόρταξ, πόρτις*; A.S. *fear*  
(bull, ox); Germ. *farr*; W.  
*porai* (a grazing animal);  
*pori* (to graze).

Heb. **לִשְׁׁה** (*laish, lish*), *leo*.

Arab. **الْيَسْ** (*alyas*), *id.*

Gr. *λῖς*; Lith. *lutas*; Lat. *leo*;  
Germ. *löwe*; Welsh *llew*;  
Russ. *lew*.

Heb. **סֹעַס** (*sous*), *equus*. Syr.

*souso*. Aram. *sousa*.

Sans. *aswas*; Lith. *aszwa*.

In this instance the Semitic has a closer affinity with the Sans. than the Greek *ἵππος* or Lat. *equus*. The myth of Pegasus (*Πηγασὸς*) had evidently an Eastern origin, though localized in Greece; for *σως* is the Semitic *sous*, and *πηγὴ*, may claim relationship with the Semitic **פָּחָה** (*pachah*), to flow out.

Heb. בָּרָה (*bar*), frumentum.

בִּירָהָה (*biryah*), cibus.  
S.

Arab. بُرْر (*burr*), triticum.

Heb. בָּנָה (*pôl*), faba.

Heb. חִתָּה (*chitta*), triticum.

Arab. خِنْت (*chint*). Also *chint-teh*.

Heb. בָּגָל (*g'oul*), lactare, lac  
præbere.

Arab. جَلَّا (*g'alla*), bibendum  
dedit, lactavit; oblectatus  
fuit.

Heb. יָין (*yain*), vinum.

Arab. وَيْن (*wayn*), uvæ nigri-  
cantes.

Heb. מְתַחֵק (*methek*), dulcedo.

Lat. *far*; Gr. πύρος; Old  
Norse *barr* (barley); A.S.  
*bere*; Goth. *baris*; Germ.  
*brot*; Eng. *bread*; Gael *bärr*  
(crop of corn, bread); Welsh  
*bara* (bread, food).

Gr. πόλτρος; Lat. *puls*; Belg.  
*bol* (faba); Poln. *biały*;  
Bohem. *bob*.

Old Sax. *huéti*; Goth. *hvaiteis*,  
*hvaiti*; Swed. *hvæte*; Eng.  
*wheat*; New High Germ.  
*heiden* (buck-wheat); W.  
*haidd* (barley); *yd* (corn);  
Gael *ioth*. With the Arabic  
form may be compared  
the W. *gwenith* (wheat);  
Corn. *guanath*.

Gr. γάλα; W. *gal* (milk);  
*galacth* (the milky way).  
With the Arab. comp. Goth.  
*gailjan* (erfreuen); A. S.  
*gulian*; Germ. *geilen*; Old  
Fr. *galle* (lætitia, epulæ),  
*galler*; W. *gwledd* (a feast).

Gr. ὄνυς, Φοίνος; Lat. *vinum*;  
Germ. *wein*; Eng. *wine*;  
W. *gwin*; Russ. *vino*.

Sans. *madhu, madhus* (honey);  
Gr. μέθυ, μέθη; Old High  
Germ. *metu*; Germ. *meth*;  
Eng. *mead*; Lith. *meddus*;  
Russ. *mëd*; W. *medd* (pr.  
*meth*).

\* Heb. נָהָר (*nahar*), flumen. Sans. *niran* (water); Gr. νῆ-  
ρος, *nηρεύς*; Lat. *nereus*;  
Arab. نَهْر (*nahr*), flumen. Germ. *nass*; Gael. *nōsar*  
(juicy).

Heb. הַר (*har*), mons. Also Gr. ὅρος; W. *hor* (a bulky ro-  
תַּחַר (*hor*). tundity, a mound, Pughe);  
Arab. حَرْ (*hurār*), tumor. Slav. *gora* (Gesenius).

Heb. לָהָט (*lahat*), flamma. A.S. *lecht*; Germ. *licht*; Eng.  
Arab. لَهَاب (*lahab*), flamma. *light*; Goth. *liuhath*; W.  
لَيَّانَ (*layāk*), id. Comp. *llidiaw* (to inflame, to grow  
Sans. *laukas* (anblick, glanz), angry); Sans. *laukas*, *lau-  
citas* (light); Russ. *lucz'*.  
from *laks* (escheinen).

Heb. לְוַחַת (*louach*), tabula la- Gr. λᾶας; W. *llech* (a flat  
pidea. stone, a slab).

† Heb. גָּוָר (*gor*), cutis. Gr. γῆρας (exuviae serpentis);  
χόριον; Lat. *corium*; Eng.  
currier; Fr. *cuir*; Sp. *cortir*;  
Germ. *kürs*; Lith. *skura*;  
Sans. *ciran* (hide).

Heb. נָשָׁה (*nasah*), exploravit. Sans. *nas*, *nāsā* (the nose);  
Arab. نَشَّا (*nasha*), odoratus Lat. *nasus*; Germ. *nase*;  
est, odore exploravit, ten- Lith. *nosis*; Eng. *nose*;  
tavit. Russ. *nos*.

\* It is worthy of remark, that, as the names of rivers, we find *Nara* in Hindostan, *Nahr* in Germany, *Nar* in Italy, in England (Norfolk) and in Illyria.

† With this root may probably be connected the Homeric κωρύκος (a leatheren wallet). It is among the gifts of Calypso to Ulysses.

Ἐν δέ οἱ ἀσκὸν ἔθηκε θεὰ μέλανος οἴνοιο  
Τὸν ἔτερον, ἔτερον δ' ὑδατος μέγαν· ἐν δὲ καὶ ἥια  
Κωρύκῳ· ἐν δὲ οἱ ὄψα τίθει μεγοικέα πολλά.

Odyss. lib. v. 265-7.

Heb. עָזֵן (*ozen, azen*), auris.      Goth. *auso*; Old Pruss. *ausi*;  
 Arab. أَذْنَن (*uds'n*), id.      Lith. *ausis*; Lett. *aus*; Gr. οὖς; Lat. *auris*; Sclav. *yshi*;  
     (*adsana*), aures arrexit.      Sans. *usd* (a cavity); Gael. *éisid* (to hearken).

Heb. שְׁנֵי (*shén*), dens.      Syr.      Germ. *zahn, zenden, zanón*  
     סְנוּא.      (to bite, Bav.); O. Sax. *tand*;  
     Arab. سِن (*sinn*), id.      Fris. *tan*; Old Norse, *töun*;  
     سَنْقَق (*sākk*), id.      Goth. *tunthus*; Gr. ὀδούς, ὀδόντος; Lat. *dens*; Lith. *dantis*; Sans. *dantas*; W. *dant*.

Heb. שְׁוּק (*shouk*), crus.      Syr.      Gr. *ἰσχίον*; Lat. *sciatica*; Eng.  
     סְוקָו.      shank; Germ. *schenkel*;  
     Arab. سَاق (*sākk*), id.      Sans. *kuksas* (coxa).

Heb. קֶרֶן (*keren*), cornu.      Syr.      Lat. *cornu*; Sans. *çarnis*;  
     קָרְנוֹ.      Gael. *kearn*; W. *corn*; Gr. κέρας; Goth. *haurn*; A. S. *horn, hyrne*; Norse, *hyrna*;  
     Arab. كَرْن (*karn*), id.      Dan. *hiörne*; Eng. *horn*.

Heb. קְבֵּל (*kevel, kebel*), compes.      Lat. *copula*; Eng. *couple*;  
     קְבַּלְתִּי (*kaphal, kapal*), complicuit, duplicavit.      Germ. *kabel*; Russ. *kabala*  
     كَفْل.      (a bond); Ir. *cabla*; W. *caffell* (that which grasps or holds), *cwpwl* (a junction, a couple).

Chal. צָגוֹ (*zoga*), jugum.      Syr.      Sans. *juga* (par); Gr. ζεῦγος,  
     צָעֹגוֹ.      ζύγον; Lat. *jugum*; Germ. *joch*; Goth. *juk*; Eng. *yoke*;  
     Arab. زَوْج (*zawj*), socius, par-      Lett. *jugs*; Sclav. *igo*; W. *iau*.  
     cum altero conjunctus, uxor.

Heb. קָד (*kad*), cadus, hydria.      Sans. *kutas*; Gr. κάδος; Lat.  
     Arab. كَد (*kadd*), mortarium.      *cadus*; Goth. *kas*; Old Eng. *cade*; Russ. *kad*; W. *ced*  
     (a receptacle, Pughe).

\* Heb. לְפִידָה (*lappid*), lampas, Gr. λαμπάς; Lat. *lampas*; Fr. *lampe*; Eng. *lamp*.

Chal. لَمْبَدָה (*lampad*). Syr. *lampido*.

Heb. מִתְהָ (mittah), lectus, lectica. Lat. *matta*; A. S. *meatta*;

Arab. مَتَّا (*matta*), extendit. Germ. *matte*; Eng. *mat*;

Russ. *mat*; Ir. *matta*; W. *mat, māth* (what is flat or spread out).

Heb. סָקָה (*sak*), pannus crassus, saccus.

Arab. سَكْتَهُ (*sakti*), thick cloth.

Gr. σάκκος; Lat. *soccus, saga*; Goth. *sakkas*; Germ. *sack*; Dan. *sæk*; Eng. *sack*; Lith. *sakas*; Russ. *sak*; Ir. *sac*; W. *sach* (Eichhoff compares the Sans. *sajjād* (coat, cowl) with the Gr. σάκκος, σάγη).

Heb. אַרְןָ (*arōn*), arca.

Arab. أَرَانٌ (*arān*), arca lignea, maxime feralis.

Gr. ἡρόλον (*sepulchrum*); Lat. *urna*.

Heb. בֵּית (*baith, bith*), domus.

Arab. بَيْت (*bayt*), id.

Erse, *beith*; Ir. *both*; W. *bwth* (cottage, booth); Eng. *booth*; Germ. *bude*; Dan. *bod*; Lett. *būda*; Russ. *budka, buity* [Magy. *bót*; Lapp. *bod*].

Heb. אֲהֵלָה (*ohel, ahel*), tento-

Gr. αὐλή; Lat. *aula*; A. S.

\* This word may appear to be a borrowed term; but in Greek we have λάμπω, λαμπρός, and in Arab. لَهِبَةُ (*lahiba*), arsit, flammam emisit, لَهَبُ (*lahab*), flamma, the root being *lap* or *lab*, and found equally in both families.

rium, tabernaculum. Chal. *ahāla*.      *heal, sál; Eng. hall; Sans. çáld; Germ. saal; Armor. sal.*

Heb. קָנֵה (*kaneh*), canna. Syr. *k'no.*      Gr. κάννα; Lat. *canna*; Eng. *cane*; W. *cawn* (reeds); Arab. *id.*      Armor. *kauen*; Sans. *kandas*.

This word may have been imported into Greece and Italy, but it is found in almost all the Indo-European class. The same remark applies to the corresponding word, *calamus*, Arab. قَلْمَس (*kalam*); Chal. קָלְמָס (*kolmos*) = Sans. *kalamas*; Gr. κάλαμος; Lat. *calamus*; Fr. *chaume*; W. *calaf*; Germ. *halm*; Eng. *haulm*; Russ. *soloma*.

Heb. סָלֵ ( *sal* ), virga lenta ex quā corbes texuntur, corbis.      Lat. *salix*; Old H. Germ. *salo*; Arab. سَلَّات (*sallat*). Also *sall*, canistrum.      Germ. in *sdlweide*; A. S. *salh*; Eng. prov. *sallow*, *saugh*; Erse *saileog*; W. *helyg*; Gr. ἐλική.

Chal. תְּרָגֵ ( *t'rang, t'ra* ), porta, ostium. Syr. *taro*      Sans. *dvara*; Gr. θύρα; Lat. *foris, fores*; Germ. *thür*; Goth. *daur*; Lith. *dwaras*; Arab. در (*turat*), a gate, a step.      Dan. *dör*; Eng. *door*; Russ. *dver*; Welsh *dor, truy* (a pass); Gacl. *dorus*.

Heb. טְנֵה (*teneh*), corbis.      Goth. *tains* (twig); *taingo* (basket); A. S. *tán* (twig, basket); Old Norse *teinn*; Arab. سِنَن (*sinn*), fiscella pli- catilis. سِنَّة (*sinnah*), canistra.      Dan. *tæne*; Sw. *tén*; Old High Germ. *zeinna*; Eng. (Lanc. dialect) *tan* (twig); Lith. *tuinas* (hedge-stake); Russ. *tüin* (hedge); W. *twyn* (bush).

These instances are given as examples of the kind of connection existing between Semitic and Indo-European nouns. It is limited to such words as express relationships common to all men, or such as would be used in a primitive and simple age, ere the advance of civilization had multiplied the necessities and the arts of mankind. After the separation of the human race into distinct classes, the forms which civilization assumed in the East and the West were so different from each other as to create the necessity for a different vocabulary. We may then infer from the records of language that this separation took place at a very early age, before the powers of the human mind had been very largely developed, or society had assumed an artificial form.

It is evident also that the connection of the two classes in this department is aboriginal, though not very extensive; both because the words they have in common express relationships of the nearest kind, or external objects of the most obvious or simple nature; and from the fact, that they are found in languages too far remote from each other to be affected by migrations or commerce.

In comparing the special affinities of any Indo-European language, or group of languages, with the Semitic class, it will be found that these affinities are more evident as we ascend in the stream of time. Thus the Greek of the Homeric age has more words in common with the Semitic than the language of Xenophon, and the Celtic group has a closer connection with this class, both in matter and form, than the Teutonic. This increasing convergence is an argument in favour of the theory, that at some remote period they had a common source; and it also proves, that there is a tendency in every language, under the continual action of the national mind upon it, to assume a more distinct and exclusive type.

The particles that are found in common among the two classes offer an interesting subject for inquiry. They are fragments of words which in their entire form have been usually retained by one class alone; and which, like the boulders in geological science, attract attention by the singularity of their nature, and can only be explained by the dis-

covery of the formation or country to which they originally belonged. The Greek particles (especially in their more archaic forms) point frequently to a Semitic source; and in an examination of the special influence of the Semitic languages upon the Greek, they will amply repay the labours of the comparative philologist, by revealing points of contact that have resisted every adverse influence of time and circumstance.

A few are subjoined that are common to the two classes of languages.

Heb. הֵן (hén), 1. ecce; 2. si. Lat. *en*; Gr. ἥντι; compare the Heb. form הִנֵּה (hinneh);

Syr. *en*. W. *yna* (lo! there!) Ir. Arab. ان (an), ecce; ان (in), enne (lo!).

si.

This word was doubtless originally a demonstrative pronoun, and is found in the double sense of pronoun and adverb in the Hebrew form הֵן (hénah), eæ, ipsæ, huc, horsum. From the plural signification it is evident that the נ (nun) is simply a mark of plurality. The singular form has not been retained in the Semitic, but is probably found in the Lat. *hic* and the Eng. *he*. The conjunctive sense is retained in the Gr. ἥν, ἔτιν.

Heb. נִזְׁאָר (na), quæso; in conj. quidem, modo. Syr. *ni.* Gr. *vai*, *vij*; Lat. *ne*; W. *neu* (truly so).

Arab. لِي (na).

Heb. אָנָה, אָנָּא (oun, in or aoun, ain), nihil et negandi sign. habent. נִזְׁאָר (no, noa), renuit.

Sans. *na*; Pers. لی (na); Zend. *an*; Gr. *vñ-*; Lat. *ne-*, *in-*; Germ. *nie*, *nein*; Eng. *un-*; Goth. *ni*; Lith. *ne*; Russ. *ne*; W. *na*, *an*.

Heb. שָׁם (shom), ibi, tunc; Chal. *tom*, *tam*. Gr. τόπος: Lat. *tum*; A. S. *thænne*; Eng. *then*, *there*;

Arab. <sup>ئ</sup> (thamma), istic. Syr. <sup>ئ</sup> (tamon). Germ. *dann*; W. *tym* (a principle of extension, space, Pughe).

Arab. <sup>ئ</sup> (thumma), tum, deinde.

Heb. <sup>ئ</sup> (o, ao), vel, aut. Gr.  $\eta$ ; Lat. *aut*; Fr. *ou*; Russ. *a*; W. *ai*; Gael. *ach*.

Arab. <sup>ئ</sup> (aw), aut.

The root is probably <sup>ئ</sup> (avah), voluit, as *vel* from *velle*.

Heb. <sup>ئ</sup> (an, on), adv. inter- Lat. *an?*; W.\* *oni* (not ?),  
rogandi ubi? quo? quam- *a*, *ai* (adv. of interrogation);  
diu?

Arab. <sup>ئ</sup> (am), an? <sup>ئ</sup> (ayn), unde?

The root is probably Arab. <sup>ئ</sup> (amma), petivit, praeivit.

Heb. <sup>ئ</sup> (éth, ath or at), apud, Lat. *ad*; Goth. *at*; Eng. *at*;  
ad. Sans. *adhi* (up to), from *at*  
<sup>ئ</sup> (athah), venit. Syr. *etho*. (to move); W. *at* (to, to-  
ward); *addu, athu* (to go,  
to proceed); *hyd* (to).

Arab. <sup>ئ</sup> (atay), venit, per-  
venit.

Chal. <sup>ئ</sup> (m'ta), pervenit, Sans. *mithas* (with); *maith*  
advenit. Syr. *m'to*, advenit. (to join); Gr. *μετά*; Goth.  
*mith*; Germ. *mit*; W. *med*  
(unto, until).

Heb. <sup>ئ</sup> (has), sile. Eng. *hush*; Germ. *husch*;  
<sup>ئ</sup> (chashah), siluit. Dan. *hys*; W. *siw*.

\* With the Welsh *oai* may be compared the Persian *خانه* (*hanah*), Is it not?

## TRANSACTIONS

OF THE

## PHILOLOGICAL SOCIETY.

1854.—No. 14.

December 22.

Professor T. HEWITT KEY in the Chair.

Signor BERNARDINO BIONDELLI, of Milan, was elected an Honorary Member of the Society.

The following paper was read:—

“On the Vocalization or Evanescence of the Nasal Liquid in Greek.” By the Rev. J. W. DONALDSON, D.D.

There is hardly any phenomenon in the vocalization of the Indo-Germanic languages, which is more worthy of attention than the evanescence of *n*. In my formal treatises on the Greek language I have not failed to point out the importance of this fact, as a means of accounting for many changes otherwise inexplicable; and I have noticed, I believe, not only for the first time, but hitherto without any effect on the German philologists, many important cases in which this evanescence is represented by *a*,—for example, in the neuter plural. By the nature of the case, however, this observation of a particular fact or law was mixed up with a multitude of other particulars. It seems therefore worth while to make it the subject of a separate discussion, just as this Society has already received from the late Mr. Garnett some special illustrations of another discovery or observation of mine,—that of the original combination of divergent but synonymous syllables (Phil. Soc. ii. p. 233 *seq.*).

We must begin by noticing the physical causes and real origin of the change in question; and this preliminary step is the more necessary, because one of the most acute philologists of the present day has denied that any consonant is ever vocalized or passes into a vowel. In his ‘Palæographie,’ p. 41

*seq.*, Dr. Lepsius says, “I have arrived at the conviction that in the history of language a consonant never passes into a vowel, even *j* and *w* not excepted, but that language always exhibits the converse phenomenon; and that all exceptions are merely apparent.” He bestows a note on the case before us, and enumerates some of the commonest examples of a change, or, as he would say, an apparent transition of *v* into *a*; and with regard to all these cases, he confidently maintains that “*v* has not been turned into *a*, but that an elided *v* either produces before itself a lengthening of the vowel by *guna*, or creates a kind of *guna* after the vowel.” The misconceptions involved in this theory have been fully exposed elsewhere (New Cratylus, §§ 107, 108). It will be sufficient on this occasion to give the positive proofs of the fact that a broad *a* or *o* sound naturally results from the passage of a dental articulation through the liquid *n* into the mere *anuswára* or nasal breathing represented by the Hebrew *y*, which, in this way no less than by its place in the alphabet, represents the European *o*.

The formation of a dental, or, as it is sometimes improperly called, a lingual letter, is easily described. The tongue is thrown upwards, and its point rises higher in passing from the *tenuis t* to the medial *d*, and from this to the liquid *n*. Consequently the breath is more and more forced towards the passage leading to the nose, or the sound approaches more and more to a nasal breathing. This nasal breathing is contained in our interjections *ah* and *oh*; and the common exclamation “oh dear, no!” contains all the elements of the sound. As far then as the value and genesis of the sound is concerned, it is obvious that *n* may pass into *a*, or lose its consonantal value and become vocalized. This is of course merely antecedent to its evanescence in certain cases.

The phenomena of the evanescence in the Greek language are in strict accordance with the theory. They may be divided into three classes according as the original *n* appeared at the *beginning*, in the *middle*, or at the *end* of the word; or, as the Germans say, according as the letter is the *anlaut*, the *inlaut*, or the *auslaut*.

I. The omission or evanescence of an initial *n* in Greek cannot be shown so directly as the corresponding phænomenon in regard to an initial *s*. In the latter case, we have not only the regular appearance of the mere breathing in Greek by the side of the initial *s* in cognate languages, as in *ῆλιος*, *ἔπτα*, *ἔδος*, *ἔρπω*, &c., by the side of *sol*, *septem*, *sedes*, *serpo*, &c., but we have even cases in Greek alone where the *σ* is retained as well as thus converted, as in *σῦς* by the side of *ὗς*, *σύλη* in *σκαπτη-σύλη* by the side of *ῦλη* and *sylva*, *σαρπήδων* “the robber,” by the side of *ἀρπεδών* (Rückert, *Trojas Urspr.* p. 34), and *θάλασσα* for *σάλασσα* by the side of *ἄλς*. In the case of the initial *v* it seems occasionally doubtful, whether it was not originally preceded by some distinct syllable, which has been itself vocalized, so that the evanescence of *v* really belongs to the second class, or to the omission of this liquid, when flanked by two vowels. Thus it seems more than probable that the preposition *ἀ-νά* was originally **Fa-νά**, and this opinion is confirmed by its agreement with *ἐ-ν*, and by the collateral forms *εἰν*, *εἰνι*, *ἴνα*, &c. (New Cratylus, §§ 169, 170). A similar conclusion is of course allowable in regard to the particle *ἀν* compared with its synonym *κεν*; compare also *ἄλλος*, *alius*, *κείνος*, *ille* (New Cratylus, §§ 138, 166, 184, 186, 215, 268). That such an initial syllable might be extenuated to a mere vowel, and even elided by the side of a liquid, is proved by *res=ra-is* “a thing” or “handling,” from *hir* “the hand”; *rus=rur* “open country for ploughing,” from *karsh=aro*; cf. *ἀπούρα*, &c. We might therefore conclude that the negative prefix *ἀν-*, which may be shortened on the one hand into *ἀ-*, on the other into *v-*, was originally the preposition *ἀνά=Fa-νά*. But if there is any truth in my general theory respecting the meaning of the pronominal elements, and their compounds (New Cratylus, § 130), the element *v-* by itself, as expressing remoteness or distance, is sufficient for the whole significance of the negative particle, and the forms *ναλ*, *νε*, *νε*, *νον*, &c. are never found with any vowel *anlaut*. It is better therefore to conclude, that, as the vowel of articulation may either precede or follow a liquid (New Cratylus, § 107), *ἀν=νά* is the complete form of the negative particle,

and that *ā-* is the vocalization of *va*, or an example of the phænomenon into which we are inquiring. Be this as it may, there can be little doubt that we have instances of this evanescence in the case of *ἡμεῖς* = *ἄμμες* = *ἄ-σμες* = *νά-σμες*: cf. *νῶι*, *nos*, and the Vēda-form *a-smē*; (New Cratylus, § 156) and in the temporal augment *ē-*, which must denote farness or distance, in contrast to the future *σ-*, which implies proximity (New Cratylus, § 370). We have this initial evanescence of *n* in the oldest Semitic languages. Rawlinson has shown that the Biblical *Nisroch* is the same word as the classical *Assaracus* (Journal of the Royal Asiat. Soc. xii. p. 426), and I have lately drawn attention to some other important examples of the same kind (Jashar, p. 54 *seq.*).

II. It may seem desirable to consider as separate questions the absolute evanescence of *v* in the middle of a word, and its displacement by some sort of compensation or substitution. Examples of both cases may be found in modifications of the same original word. But the absolute omission of the *v* is sometimes a general rule in Greek orthography, and here we never observe any compensation. Thus *v*, as a dental liquid, is regularly dropped like other dentals before *σ*; as in *δαίμο-σι* for *δαιμον-σι*, *ποιμέ-σι* for *ποιμέν-σι*, *πνλῶ-σι* for *πνλῶν-σι*, &c. There are exceptions, like *πέφαν-σαι* and *Ἐλμιν-ς*, which explain themselves. Again, *v* is regularly dropped without compensation when flanked by two short vowels, in an Attic inflexion; thus we have *μείζονς* for *μείζοες* from *μείζοες*, *ἀηδοῦς* for *ἀηδός* from *ἀηδόνος*, &c. To this class belongs *ἄω* as compared with *ἄ-v-εμος* and *a-n-imus*. The simplest compensation for an omitted *v* is the broad *a* already mentioned, and thus we have *σωζόντο* for *σώζοντο*, *τετύφαται* for *τετύφνται*, &c. This broad *a* may represent a short vowel of articulation, in addition to the *v* which follows it; thus we have *πάθος*, *βάθος*, from *πένθος*, *βένθος*, and *πάσχω* for *πένθ-σκω*; thus also we have *μάω* for *μένω*, and the perfects *μέμαα*, *γέγαα*, by the side of *μέμονα*, *γέγονα*. If however the combination *vt* appears before *σ*, the omission is always represented by some extension, whether diphthongal or otherwise, of the preceding vowel, wherever this is possible;

thus for πάντ-σι we have πᾶσι, for σπένδ-σω we have σπεῖσω, for πένθ-σομαι we have πελσομαι, for ὁδόντ-σι we have ὁδοῦσι, &c. I know only two cases in which a mere *a* represents one of these double sounds, and as no etymologer, so far as I am aware, has endeavoured to explain this apparent anomaly, I will enter upon some of the details.

A man of Ὁποῦς, Σελινοῦς, or Τραπεζοῦς, was called Ὁπούντιος, Σελινούντιος, or Τραπεζούντιος. We should therefore expect that Φλιοῦς would give the corresponding ethnic adjective Φλιούντιος, or at least Φλιούσιος. But the common form is Φλιάσιος, as Stephanus of Byzantium is careful to mention: ὥφειλε δὲ ἀπὸ τῆς Φλιούντος, Φλιούσιος, πλεονασμῷ δὲ τοῦ α Φλιάσιος. We might endeavour to get over the difficulty by supposing with Pausanias (ii. 12, 6) that the Heros Eponymus was Φλιάς, and not, as is generally stated, Φλιοῦς; but this evasion is upset by the fact, also mentioned by Stephanus, that the feminine form was Φλιουντία or Φλιουντίς. Besides, *Phlius* is said to have been the son of Bacchus, as in the passage of Philetas quoted by Stephanus:—

Φλιοῦς γὰρ πόλις ἔστι, Διωνύσου φίλος νιός,  
Φλιοῦς ἦν αὐτὸς δείματο λευκολόφος.

We learn from the Schol. Apoll. i. 115, that Φλιοῦς was a surname of Bacchus himself, ἀπὸ τοῦ φλύειν τὸν οἶνον. And Stephanus reminds us that the Lacedemonians called one of their months (our *June*) Φλιάσιος, ἐν ᾧ τοὺς γῆς κάρπους ἀκμάζειν συμβέβηκεν. According to Hesychius, this month was also called Φλυήσιος, probably by others than the Lacedaemonians themselves. The form, with its long antepenultimate, points to a derivation from the feminine φλιά or φλυή, as ἡμερήσιος is formed from ἡμέρα; and thus the first Lacedaemonian month, corresponding to our *October*, was called Ἡράσιος from Ἡρα. This sort of derivation is not applicable to the ethnic adjective Φλιάσιος, which must be considered as a modification of Φλιούντιος, and therefore as exemplifying the evanescence of *v* with more than one adjunct.

The other case to which I refer is that of the termination -πλάσιος in διπλάσιος, δεκαπλάσιος, πολλαπλάσιος, &c. It

is scarcely necessary to observe that these forms are not derived from διπλάξω or δίπλαξ, of which the crude form is διπλακ-. The connexion of meaning brings us back at once to διπλοῦς, δεκαπλοῦς, &c. And the slight differences of signification indicate the intermediate process. The distinction between the two forms is sufficiently given by Ammonius (p. 42) : διπλοῦν ἔστι κατὰ μέγεθος διπλάσιον δὲ κατὰ ἀριθμόν. οἷον “διπλάσια χρήματα ἔχει.” ἐπὶ δὲ τῶν διπλούμενων τὸ διπλοῦν. ὥστερ ἐπὶ τῶν πτυσσομένων ἴματίων, διπλοῦν τὸ ἴματιον, οὐκέτι διπλάσιον. This amounts to saying that διπλάσιος refers to a process of multiplication, whereas διπλοῦς merely states the fact that two things of the same kind are placed side by side. In other words, we must suppose that the meaning of διπλοῦς is extended to that of διπλάσιος, by the intervention of some verbal form expressive of a process or action. The verb διπλώω means actively “to double,” but the neuter meaning is also borne by verbs of this kind, and ἔξισώ means both actively “to equal,” and passively “to be equal” (vide Soph. Electr. 494: μητρὶ δ' οὐδὲν ἔξισοι). The verb μεσώ never has any active meaning in the best writers, but denotes “to be at the middle”; thus Eurip. Med. 60: ἐν ἀρχῇ πῆμα κοῦδέπω μεσοῦ. Aesch. Pers. 435: εν νύν τόδ' ισθι μηδέπω μεσοῦν κακόν. I conceive therefore that διπλάσιος is another form of διπλούσιος or διπλούντιος, which is an adjectival variety of the participle διπλόων=διπλόεντ-ς.

Thus far we have the means of appealing to forms in which the original ν still retained its place. The remaining instances to which I wish to call attention, oblige us to have recourse to evidence and arguments of a less obvious nature in effecting the restoration of the lost letter.

The numerous class of Greek neuters in -μα-τ, as πράγ-μα, σῶ-μα, κῦ-μα, ὄνο-μα, σῆ-μα, κτῆ-μα, χρῆ-μα, clearly correspond to the Latin forms in -mentum or men=ment: compare ὄνομα-τ with *nomen*, ποίη-μα-τ with *carmen*, *carmentis*, ἄρ-μα-τ, “the cart,” with *ar-mentum*, *ju-mentum*, “the cattle,” πράγ-μα-τ with πεπραγ-μένον, &c. There can be little doubt, I think—indeed the broad α is not otherwise explicable in these forms—that -ματ represents an original -μεντ-. A similar

explanation enables us to find the Sanscrit adjectival affix *vant* in words like δόρυ (δουρατ=δορ-Fat=δορ-Fevt). It is clear that the former is derived from δρῦς, which Kuhn (Zeitschr. vergl. Sprf. 1854, p. 86) refers to the Sansc. *drī*=*lacerare*, Gr. δέρω, Goth. *tairan*, O.-H.-G. *zeran*, *zerjan*, and understands a tree stript of its bark. This does not appear to be the meaning of δρῦς, *triu*, "tree"; and I would prefer a reference to *ter-es*, *tóp-vos*, *tru-nkus*, &c. as describing the main bulk of the tree before it ramifies. This agrees better with μρῦς, δρυμύς, δρυάς, all of which imply a living tree, and not one denuded of its bark, and also accords with the use of δόρυ, to denote a long plank, a beam, a spear-shaft. So that δόρυ=δορ-Fevt will bear the same relation to δρῦς=δόρ-Fis, that the Sanscrit *gúna-vdh* or *gúna-vant*, "virtuous," does to *gúna-s*, "virtue." Similarly γόνν=γόν-Fevt implies that which is qualified or adapted for bending. I will not discuss here the etymology of this word and the connexion of γόνν, *genu*, with γίγνομαι, *gigno*, γένος, *genus*; it will be sufficient to mention the fact that γέννα means the "edge of an axe," and that γένει, which means to "make," "form," "create," and to "cut with an axe or sword," is undoubtedly connected with γένει, "to kneel or bend the knee." There is an isolated form in which the ν seems to be omitted without the compensating articulation of the broad -a. If we follow the general analogy, we shall find that -τος properly denotes the object of action rather than the agent; thus γραπτός means "written," χριστός, "anointed," &c. To express agency in a participial form, we generally have the affix -ντ, and from ἐρπω "to creep," or "crawl," we should expect ἐρπων=ἐρποντ-ς, on the analogy of the Latin *serpen[t]s* and the Sanscrit *sarpas*. But the common Greek word is ἐρπετον. It seems therefore that this ought to be regarded as an example of the evanescence of ν, and that we ought to suppose an original ἐρπεντον. Otherwise we cannot account for this form as a synonym to ἐρπηδών, ἐρπιδών, ἐρπύλη, and ἐρπηστής.

The most interesting application of the principle that ν may be omitted in the middle of a word or form, is undoubtedly to be found in the restoration of lost homologies in the case of

certain particles, to which this paves the way. It will hardly, I think, be denied by those who will take the trouble to read the remarks which I have made on this subject (New Cratylus, § 172), that *é-τι* and *ob* are by-forms of *ἀμ-φι* and *amb-*. I think I may also claim to have proved that *ἄτερ*, compared with *ἄνευ*, must have belonged to the same class with the Sanscrit *antar*, Old-Persian *atar*, Lat. *in-ter*, Germ. *unter* (ibid. §§ 170, 204). If then we compare *προ-τι* with *πρότερος*, and *ἀν-τι* with *inter*, we must bring *ἀντι* and *ante* into the same class with *inter*. And if so, *έτι*, Sanscrit *ati*, Lat. *ad*, must be classed with *ἄντα*, *eīra*, and our *und*, *and*. Long ago I drew attention to the fact, that the Lat. *in* corresponds to all the uses of *ἐν*, *εἰς*, = *ἐντος* and *ἀνά*; thus *ἀνά μέρος* = *invicem*, *εἰς τὴν πόλιν* = *in urbem*, *ἐν τῇ πόλει* = *in urbe*, *ἀνήριθμος* = *innumerus* (Maskil le Sopher, p. 16; New Cratylus, § 170), and my analysis of the prepositions leads to the proof that *ἀνά*, *ἐν*, *in*, are etymologically identical (New Cratylus, § 183). Some portion of this is reproduced in a paper on the representatives of *ἀνά* as prefixed to verbs, contributed to the Transactions of this Society in January 1854 (p. 40). Without entering into any detailed criticism of that paper, I feel it to be my duty to protest against the doctrine which it involves, namely, "that prepositions of different origin and power frequently assume an identity of form" (p. 69). Thus we are told to distinguish between *ad*, *in*, *inter*, *under*, &c., and a set of different words, exactly the same in form, all of which are equivalent or akin to *ἀνά*. That an identity of form is compatible with a difference of origin and value, no philologer will be disposed to deny. The one form *πελσομαί* includes the two different words *πειθ-σομαί* from *πειθω*, and *πένθ-σομαί* from *πάσχω* = *πάθ-σκω* = *πένθ-σκω*; *cre-vi* is the perfect of both *cre-sco* and *cer-no*, and conversely; *sero* is both the present of *ser-o*, *ser-ui*, *ser-tus*, and of *se-ro*, *se-vi*, *satus*, which contain different roots\*; and, as I have lately proposed to this Society, *modo*, is both the ablative of *modus*, and the compound *mi*

\* *Se-r-o*, *se-vi*, is another form of *si-n-o*, *si-vi*, "to lay down," "to let lie," but *se-ro* *ser-ui* corresponds to the Sansc. root *srl*, "to make a straight line," hence "to go," &c.; cf. *ī-px-nmaī* with *ō-péyω*, *reg-o*, *reg-eo*, &c.

*dato.* But the case is very different with the prepositional particles. When there is an absolute identity of form, and a general correspondence of signification, it seems to me inconsistent with the principles of philology to assume an original difference in the words themselves. It would be more reasonable, I should conceive, to infer that *ává* and *év* are but different forms of the same particle, than to suppose that *ává* itself represents “two different particles.” Some effort may be required to trace the shades of meaning by which we pass from one to the other common use of such a particle: but such an effort should be made, and we should not attempt the less justifiable alternative, until we are convinced of our failure. It also seems to me a mistake to suppose that *in* and *ind* or *indu* are the same form with merely “a strengthening *t*” (p. 45). The following is, in my opinion, the true explanation of the case; but I fully admit that the question opens the way to a subtle and difficult investigation.

In general, we may say that *év* and *ává* do not differ in meaning otherwise than *in* and *on* their English equivalents. The idea of each is that of placing something away from yourself. Hence the idea of distance, and from this the use of these little words as negative prefixes. The idea of motion is conveyed by the affixed *-s*, *-d*, or *-τι*. Thus we have *eiſ* = *év-s*, “unto”; *ad* = *and*, “to” or “thereto”; *áv-τι*, *ávτα*, *eiτa*, and *é-τι* = *év-τι*, “in front of” or “besides”; and from these we have the further formations *év-δο-v*, *év-to-s*, *é-σ-ω*, &c. By an addition analogous to that in the comparatives, we get the forms *á-τερ* = *áv-τερ*, *inter*, *unter*, *under*. The Greek *άτερ* = *ávεν* means “without”; under the form *άταρ* it signifies “but”; the two renderings are synonyms in Old-English, and we have a corresponding parallelism in the Latin *sed*, which as the prefix *se-* is equivalent to *sine*; compare *iter* = *itiner*, *jecur* = *jecinor*. An adversative conjunction obviously conveys the idea of separation, and the ideas of distance, separation, and evanescence are necessarily cognate. For the transition from the ordinary meaning of *inter* to that of *unter* and *under*, we have only to compare *inter-ficio* with *peſſum-do*, and *inter-eo* with *per-eo*. To say of anything that it goes, or is made to go,

*through* or *between* in a downward direction, or that it vanishes through the floor, is surely a sufficiently distinct description of its being destroyed or made away with. If it is asked how we can reconcile the meanings of *above* and *below* conveyed by one and the same prepositional element, I need only revert to the explanation which I have given of *ὑπό* and *ὑπέρ*, *sub*, and *super*, *uf*, *ufar*, in which the same linguistic phænomenon is observable (New Cratylus, § 179). The fact is, that these words are related, like our *up* and *over*, or *upper*, as positive to comparative, the first word in each class denoting primarily *superposition*. The signification therefore of *under* or *below* borne by *ὑπό* and *sub*, is merely relative: namely, that which is “up” or “upon” in regard to one thing, is “under” in regard to that which is “upper\*.” There is no more difficulty in understanding the affinity of *ἀνά* “up,” or *ἀντί* “up there,” and *ἀντερ*, “under,” *inter*, than in applying the same interpretations to *uf* and *ufar*, *up* and *upper*, *sub* and *super*, *ὑπό* and *ὑπέρ*. The idea of penetration or submergence conveyed by *inter*, *unter*, “under,” results partly from the simple signification of locality borne by *ἐν*, *in*; it is more distinctly expressed by an affix denoting motion, in *ἐνδον*, *ἐντος*, *indu*; more distinctly still with the comparative adjunct *r*, in *inter*, *intra*. Here we have the noun *ἀντρον*. If we follow up the ultimate analysis of *ἀνά* and *κατά*, we shall see that they are resolvable into the same primary elements; but *κατά* is a later form of *κα* = *κεν*, in which the pronominal element denoting proximity is alone prominent; whereas in *ἀνά* the emphasis falls on the element *να* which denotes distance and separation (New Cratylus, §§ 183–187). Some of the peculiarities of *ἀνά* and its lengthened forms *ἀντί*, *ἐντί*, *and*, &c., are observable in certain interesting verbs which are undoubtedly connected with this compound particle. It is obvious that the Hebrew particles **לִי** and **לְךָ** correspond in origin and meaning to *ἀνά*, *ἐν* (Maskil le Sopher, p. 15); and that we have cognate forms to *ad*, *ἐτι*, in **לִי**, **לְךָ**, **לְפָנֶיךָ**, &c. No one will doubt that the

\* The Sanscrit *adhi* means both “over” and “under.”

verb עָלָה, “he went up,” is formed from עָלָה; and as מָתַת not only denotes “with,” but is also the regular particle of transition, prefixed to the dependent case of a transitive verb, it seems equally clear that the verb אָמַת, “he came,” “he went,” is formed from מָתַת. That אָמַת may be inferred from the prefix אָמַת = אָמַת, from אָמַת = אָמַת, אָמַת = אָמַת, &c. The dagesh shows that עָמַת probably stands for עָמַת, in which we have the full form of the particle אָמַת, &c. And as it is tolerably certain that *ává* was originally *Favá* (New Cratylus, § 183), I have convinced myself that a similar derivation from the particle *and* must be the true way of accounting for the verbs *enden* and *wenden*, which originally expressed the idea of “going,” “going up,” “completing the act of going,” “arriving at the turning point,” in all the German languages, and which have left their traces in the Romance languages, as a remnant of Germanic influence. That the Gothic *vandjan*, A.S. *vendan*, Engl. *wend*, *went*, are identical with the Gothic *andeis* = *ende*, is sufficiently proved by the fact that we have the Old-High-German *gi-want*, and the Old-Saxon *gi-wand* in the sense *finis*, *terminus*. Grimm supposes that the Old-High-German *anti* and *andi* are derived from the particle *and*, and denote the end, as “ausserste Erstreckung in Raum und Zeit” (Grenzalterthümer, p. 6). I have no doubt that the origin is the same as that of *ává*, *antima*, *ultimus*, &c. (New Cratylus, § 138, &c.). The moveable digamma in the *anlaut* is observable in the name of the *Wenden*, *Winidae*, *Veneti*, *Eneti*, and *Antæ* (Zeuss, die Deutschen, p. 592 seq.), which I confidently refer to the same pronominal root (Varronianus, p. 66, 2nd edit). And we have the same omission of *v* in the Romance verb *andare*, which I do not hesitate, with most persons in this country, to derive from the German *wenden*, *wandern*, *wandeln*. The other etymologies of *andare*, as from *adnare*, *aditare*, *ambulare*, *ambitare*, appear to me to require no confutation, and I do not agree with Diez that *Andalucia* for *Vandalucia* is merely an Arabic alteration. Indeed I go a step farther and find the same word in the French *aller*, anciently *anar*; for as we have in Italian and French a perfect similarity in the admixture of the verb *vado* with another verb

in the present tense, it would be most unreasonable to suppose that the auxiliary, which is so nearly the same in form, is not also of cognate origin in each case. We have—

French.	Italian.
vais.	vo.
vas.	vai.
va.	va.
allons.	andiamo.
allez.	andate.
vont.	vanno.

The first inspection of such a comparison ought to convince us that we have the same machinery in each case, especially when we know, as all comparative philologists know, that the Greek *ἄλλος*, and the Sanscrit *anyas*, the Latin *ultimus*, and the Sanscrit *antimus* are demonstrably identical. Why they talked German in the 1st and 2nd persons plural, and Latin in the other persons, is a question which would lead us too far from our subject.

III. There are many familiar examples of the omission of *v*, and the substitution of *a* at the end of a word. Thus we have in nearly all consonant-nouns an accusative in *a*, where in vowel-nouns we have the original form in *v*, and we observe the same change in the first person plural of the middle or passive verb as compared with the same form of the dual. It cannot be doubted that *τυπτόμεθον* (Æolice *τυπτόμεθεν*) and *τυπτόμεθα* are related as *Ἄλέξανδρον* and *Ἄνδρα*. The same inference might be drawn from particles like *κεν* and *κα*, *ἐνεκεν* and *ἐνεκα*, *ἔξοχον* and *ἔξοχα*, *ἐντεῦθεν* and *ἐνταῦθα*, *κανάχηθεν* and *κανάχηδα*, *ἔμβα-δόν* and *φύγ-δα*, *δαί* and *δήν*, illustrated by *τύπτομαι* and *ἐτυπτόμην*. We may even have the variation in the same noun; thus, for *ἰχθύν* we have the by-form *ἰχθύα*. A comparison of *τύπτομεν* and *legimus*, leads to the conclusion that the final *v* in this case represents an original *σ*; conversely it may be inferred that the final *s* in forms like *μόγις* from *μέγις* (cf. *magis*), *μόλις* (cf. *malum*), &c., represents an original *v*, and we may compare these forms with neuters like *τρόφι*, *κῦμα*, *ὸξύ*, *σίναπι*, *ἄστυ*, in which this final *v* is dropped. The formation

of the accusative plural from the accusative singular by the addition of *s* was long ago established by Bopp (*Vergleich. Gram.* 273) by the analogy of the Gothic *vulfan-s*, *gastin-s*, *sunun-s*; from which it appears that *musā-s*, *μούσας*, *lupō-s*, *λύκος*, stand for *musam-s*, *μούσαν-s*, *lupom-s*, *λύκον-s*; and that the Sanscrit *vrīkdn* represents the lost *s* by an elongation of the preceding vowel. But Bopp has not been equally happy in his suggestion that the Sanscrit neuter plural in *-dni*, *-ini*, *-āni*, is formed by a euphonical *n* inserted between the lengthened final vowel of the crude form, and the *i*, which is a weakened form of the original *a* (*Vergl. Gramm.* p. 269). To me this mode of accounting for the Sanscrit inflexion seems somewhat unscientific, and I have proposed a different method of explaining the Sanscrit form, which seems to me to reconcile all the Indo-Germanic inflexions of the neuter plural (*New Cratylus*, § 239). The following is the argument:—

The masculine and feminine nouns which indicate the nominative singular by the affix *s*, express the nominative plural by a reduplication of this, and as the same plurality is expressed in the other cases, we find that they also are marked by an additional affix *s*. But the neuter noun has no nominative properly so called, and its plural could not be expressed by the addition of *s*, which does not belong to the singular. As the neuter is denoted by the dental, whether as *t*, *d*, or as *n*, analogy would require that the plural should either contain a gemination of one of these letters, or the familiar combination of the liquid with the mute, as *nd* or *nt*. We know that the neuter plural in Latin more anciently ended in *-ad* (*Senat. Consult. de Bacch.* l. 29: *quei adversum ead fecissent*). Now the neuter singular of *is* is *i-d*, which a comparison of *illu-d* and *regnu-m* with *ξύλο-v* leads us to identify with the usual neuter *n*. And as there is positive evidence for the fact that *a* represents an omitted *n*, we must infer that *ea-d* = *e-nd* or *ent* = *enn*. This conclusion is confirmed by the fact that the Erse plural of the third personal pronoun is *siad* for *swiad*, while the Welsh form is *hwynt* for *swynt*. If we now turn to the Sanscrit neuter plural, we must see that the plurals *nāmāni* from *nāma* = *nāman*, *nomen*; *vārīni* from *vāri* = *vārin*; *mad-*

*hūni* from *madhu*—*madhun*, can only be explained by supposing that as *nn*—*ni* (cf. φάεννος = φαεινός = φαένιος), so conversely *ni*—*nn*, and thus the neuter plural is formed in Sanscrit also by a reduplication of the objective affix, the previous vowel being necessarily lengthened by way of compensation. With regard to the Greek, the analogy of σῶμα = σώμεντ is sufficient to show that ξύλα = ξύλεντ or ξύλοντ. If the pre-Hellenic form was ξύλατ, according to the analogy of the old Latin *ead*, the final *τ* would necessarily be dropped in the Hellenic articulation; and as I have shown by an independent argument (New Cratylus, § 161), that δέκα was originally δΈ-κεντ, *i. e.* “twice κέντε or πέντε,” we have here an additional clue for the reproduction of the original ξύλεντ.

A great deal might be said respecting the affinity of the particles ἀν, and פָּתָע = עַנְתָּה, which are similarly used in the apodosis of conditional propositions; but this would involve a comparative discussion of Greek and Hebrew syntax (see Maskil le Sopher, p. 30 *seg.*). I forbear also from discussing the affinity of ὑπέρ, *über, ufar, over*, and the Hebrew רָבָע = beyond.

The examples which have been adduced are sufficient to show that the evanescence of an original *v* in any part of a Greek word may be explained according to consistent principles; and I hope that all those, who are willing and able to examine the question, will agree with me, that, having regard to the certainty of the evidence on which it rests, and the importance of the results to which it leads, this theorem deserves the serious attention of all those who are interested in the progress of a refined and scientific philology.

### PHILOLOGICAL SCRAPS.

**BAIT**, *derivation of*.—To BAIT, is—1. To set dogs on to worry or chase an animal. 2. To feed. 3. To place food in a trap or on a hook for the purpose of a lure.

To understand how these meanings can both have arisen from particular applications of a common idea, we must ob-

serve that the Isl. *beit* seems to signify to drive or impel in a very general sense, to apply force to sending anything forwards. Thus at *beit* *hauki*, *hundum*, is to set on a hawk or dogs, to hunt with hawk or hound:—

“The herd had with him a hound his heart to light,  
For to *bait* on his bestes when thai to brode went.”

W. and the Werewolf.

At *veita everdi*, to brandish a sword, ad ictum applico gladium; *beit mer*, vires intendo; at *beit* *knifum*, cultro uti; *beit* *brögnum*, fraudes adhibeo; *beit-as*, a pole with which the foot of the sail is pushed out; at *beit* *vid*, to strive against. So in Swed. *beta för hästarna*, to put horses to. Icel. at *beit*, Swed. *beta*, to drive cattle to pasture, seems only a particular application of the general notion of driving, whence *beit*, pasture, would be a derivative. The primitive sense then of E. *bait*, would be simply pasture, from which the modern acceptation of giving horses food on a journey is but a slight deviation, though formerly the word was sometimes used in the sense of feeding in general:—

“On many a sorry meal now may she *bait*.”—Chaucer.

The other senses exhibited in Swed. *bait*, to tan, to dress leather; G. *beitzen*, to steep, pickle, soak, and also to lay a *bait* for birds, may be explained in two ways, of which perhaps, upon the whole, the first is the more probable. The proper signification of the word in these cases may have been the same with that of the verb to *dress*, from Lat. *dirigere*, viz. to place a thing in the way to attain a certain end, to direct it to such a purpose. Thus Icel. at *beit* *aungul*, to bait a hook, may have signified in the first instance simply to dress a hook, whence the *bait* would be the dressing. On the other hand, as *beit* was used in the sense of pasture, it may have the signification of *food* in the expression of *baiting* a hook or a trap, and in that case the G. *beitzen* must be explained as if the skins or other bodies placed in pickle were set to feed on the infusion by which their nature is to be affected.

H. WEDGWOOD.

TRANSACTIONS  
OF THE  
PHILOLOGICAL SOCIETY.

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Nov. 24.

HENSLEIGH WEDGWOOD, Esq., in the Chair.

MARTIN H. IRVING, Esq., of Balliol College, Oxford, JOHN OXENFORD, Esq., and THOMAS LLOYD PHILLIPS, Esq., of University College, London, were elected Members of the Society.

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Two Papers were read by Professor GOLDSÜCKER.

- I. On the Declension-Affixes in Sanskrit, Greek, and Latin.
- II. Some Notes on Professor KEY's Paper on the Representatives of *ava*.

The second of these Papers was not intended for printing. Professor Goldstücker has from time to time intended to get the first ready for the printers, and the publication of this volume of Transactions for 1854 has been delayed for twenty months in the hope that the Professor's intention would be carried into effect; but ill-health, the accidental loss of a large portion of the MS., and the necessity of entirely recasting the Paper amidst other most pressing work, have hitherto prevented this. The Paper, in its new form, will probably appear in the Society's Transactions for 1856.



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#### ERRATA.

Page 30, line 29..... *for ειδει..... read ειδει.*  
— 31, — 8..... — ρεον..... — ρον.  
— 35, — 3..... — αν-αππαπτ-..... — αναππαπτ-.....  
— 48, — 21..... — source ..... — sense.  
— 50, — 7, col. 2..... — an-aen..... — an-aen.  
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— 62, — 28..... — signify ..... — signifying.

## **APPENDIX.**

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**1854.**

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Cash at Banker's.....	138	12	11			
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1854.						
Mar. 11.						
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May 22.						
To Subscriptions received since						
last Audit, viz.—						
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